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ROYAL ASIATIC SOCIETY.

CEYLON BRANCH.

NIRVÁṆA.

By Prof. M. M. Kǘnté.

The sources of information.—A position stated.—Summary of the differences between the Buddhists and the Védists.—The platforms of the polities of exclusion and absorption or the Védic and the Buddhistic polities.—The cardinal principle of Yóga and the cardinal doctrine of Gautama Buddha.—The Naimisyaka forest and its ascetics.—The Jainas or conservative rationalists.—The philosophical plexus.—The radical rationalists or Buddhists.—The Buddhistic method.—Its results.—The determining causes of the Buddhistic stand-point stated.—The ground-basis of Buddhism or A'riya Sachcha and the Indian system of Yógo.—Buddhistic attitude towards the Védic, Védántic and Jaina systems.—Updi-sésa-Nibbána.—Anupádi-sésa-Nibbána.—Perfect Nirváṇa stated.—Conclusion.

I. *The sources of information* cannot be too carefully and critically investigated, sifted, analyzed, and tabulated. The feeling of Nirváṇa is hinted at in the Upanishad literature.* It is frequently mentioned in the Bráhmaṇic Puráṇas.† In the

* See for instance the Upanishad (Muṇḍaka III. 2, 6.) where the commentator explains Nirváṇa.

† See the Bhágavat Puráṇa, Vishṇu Puráṇa.

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Tantra literature it occurs as a concrete fossilised ceremony* In the Bhágavat Gítá, the scriptures of all the sects of the Hindús, Nirváṇa is the predominant aspiration† ; it is cherished by the present generation of the pious Hindús ; it is a prominent idea in their sacred music.‡

There are two schools of Jainas—the Digambara and Svétambara ; both propound a view of Nirváṇa. The ground-basis of their theology and metaphysics is the same as that of the Buddhists.§ But they do not carry their doctrines to all their consequences. Rationalistic in their feeling and aspiration, they are to a certain extent conservative in their practices and customs. Their literature || is extensive, intricate, and varied—a literature which throws a great deal of light upon the subject of Nirváṇa.

Nirváṇa is a central doctrine of Buddhistic theology and metaphysics. The Buddhistic literature of Népála, the Tibetan Buddhistic literature, the Burmah Buddhistic literature, the Chinese Buddhistic literature, the Ceylon Buddhistic literature—all these have been opened up to scholars by Brian Hodgson, by Cosmo Körös, by Bigandet, by Beal and by Hardy.

Indian Buddhism, though extinct as a living system, is still important on account of the writings of the different A′cháryas of the different schools. The dicta uttered by the Yógá-cháryas, the Sontrantikas the Vaibhásikas, and the

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* In the Agni Puráṇa this ceremony is described because it is an attempt at an Encyclopædia of the Bráhmaṇic science, history and philosophy.

† See (V. 25. and VI. 15.) of the Bhágavat Gítá.

‡ See an Abhanga of Tukáram :—Nirvaṇichá eka Páṇduranga. See the Prabodha Chandrodaya which describes the doings of Chatainya of Bengala.

§ The Jainas recognize karma or eternal activity as the Bauddhas do. They discard the notion of god and sacrifice as the Bauddhas do. They believe in the eternity of religious truth which they state is revealed from time to time as the Bauddhas do. They uphold the doctrine of metemsyphosis as the Bauddhas do. Both maintain pain to be positive.

|| There are large Jaina libraries in Ahmadábád, and in some towns of the Karnatic.

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Mádhyamikas are found scattered in the polemical literature of the Bráhmaṇas, such as the writings of Kumárila Bhaṭṭa.*

Though the researches of eminent scholars have accomplished much in elucidating the subject of Buddhistic Nirváṇa, yet the water sheds of Bráhmaṇic, Jaina, and Buddhistic literature are not reached and investigated. What is known is, however, sufficient to show the series of transformations the doctrine of Nirváṇa has passed through between 1,000 B. C. (the time of the Upanishad literature), and 1,200 A. D. (the time of Bráhmaṇic and Jaina revival.)

II. *A position stated.*—A doctrine like that of Nirváṇa, accepted and acted upon by the masses of people in different countries of the world, is not a mere accident; it is a growth determined by the environment of those who maintain the doctrine—an environment involving historical conditions and circumstances, and originating in a many-sided revolution. Buddhism is a popular revolt against the exclusive A′ryan conquerors. It is a rebellion of the proleteriat against the upper classes. It is the polity of absorption determined to upset the polity of exclusion. It is the masses (Saṇgha) in opposition to the upper classes (Udgha). It is a socialistic movement against the hereditary aristocracy of ancient India and its prior rights. The sequel will elucidate and support this view of Nirváṇa.

III. *Summary of the differences between the Buddhists and Védists.*—There were conservative and liberal A′ryas†; the former attempted to exclude half-castes from their schools: the latter encouraged them to learn and gave them instruction.‡ The Saṇgha or a class—consisting of the A′ryanized non-A′ryas, half-castes and degenerated A′ryas—was distinguished from the higher classes or genuine A′ryas §. The leaders of the Saṇgha gradually grew in intelligence and pressed forward, claiming

* See Mádhava Sáyaṇa's Sarva Darṣana Saṇgraha, which offers a summary of their doctrines.

† The Púrva Mímáṇsá (VI. 1, 26, 27.)

‡ Chhándogya Upanishad (IV. 4, 1.)

§ Páṇini's Sútras (III. 3, 86.)

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admission into the A'ryan polity. The Nishâds* declared that they could perform sacrifices as the A'ryas did. Sacrifice was the soul of all A'ryan thought, feeling and activity; and none but the genuine A'ryas could perform it.† The learned A'ryas either favoured or opposed the Nishâds; there were thus philo-Nishâds and anti-Nishâds. The conservative A'ryas restricted or sought to restrict the rights of women, ‡ declaring that they could not possess property of their own, that they could not learn in schools, that they could not live independently of the joint-family. The A'ryan laws bore hard on the non-A'ryas, and on the half-castes §; even a distinctive costume was prescribed.|| Impressed with the conviction that the A'ryan gods were powerful and prompt in granting prayers, and that A'ryan institutions conferred superiority and contributed to comforts of this life, the Saṇgha naturally desired to adopt the forms and modes of A'ryan worship, to live as the A'ryas lived, and to enjoy themselves as the A'ryas did. ¶ They were systematically suppressed; and the Saṇgha was agitated. Vexed and alienated by the superciliousness of Bráhmaṇa priests, the Kshatriyas dissented, and condemned the Védic polity of exclusion.** Some of the Vaiṣyas necessarily sympathised with the Kshatriya princes.†† The Saṇgha persisted in asserting their rights, but failed in securing them. The conflict between the genuine A'ryas and the Saṇgha terminated in a revolution. Buddhism came.

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* The Púrva Mímáṇsá (VI. 1, 51.) and the Káliya Shronta Sútra (I. 1, 12.)

† The Taittiríya Bráhmaṇa (I. 2, 1, 26.)

‡ The Púrva Mímáṇsá (VI. 1, 6 and 8.)

§ The Upakriṣta and the Rathakára.

|| The costumes of the Bráhmaṇas and Kshatriyas are definitely described. They could not assume this.

¶ See the Prasiddhi-iṣṭi or the ceremony of an A'ryan girl being *out*: "Indra grants us wealth and breaks the spells of Dasius" is the burden of Védic hymns.

** The lives of such Kshatriyas as Janaka. The internecine war between the Bráhmaṇas and the Kshatriyas.

†† The Jainas in India are mostly Vaiṣyas.

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IV. *The platforms of the polities of exclusion and absorption or the Védic and Buddhistic polities.*—The doctrine of worldliness was systematized. It was distinctly stated that the duties of man—or rather A'ryan man—were to live in happiness here and hereafter ;* but perfect liberty to do as one pleased was not sanctioned. The Véda was recognised as a code† of ethical, social, and political conduct—the eternal Védas.‡ Truthfulness as among the A'ryas themselves was recognized as a binding and paramount duty.§ Worldly happiness was identified with heaven ; and worldly happiness in its variety could be secured, they believed, by performing duly their sacrifices in conformity with the Véda.‖ Gods like Indra or Mitra favoured their exclusive privileges, and it was a special privilege of the A'ryas to lord it over the whole world and specially over the non-A'ryas.¶ The reformers made a new departure : they condemned worldliness, and opposed to it spirituality: ** they condemned exclusion and opposed to it universal benevolence: they condemned sacrifice and its arrogant superiority and opposed to it spiritual contrition of the heart : they condemned caste and opposed to it universal brotherhood : the schools were opened to all who sought instruction. A distinction was made between individuality, local in its grasp and earthly in its aspirations, and universality, disclosing transcending views, and inspiring by its deep spirituality. This is the first view of Nirváṇa—a condition of positive spiritual bliss as distinguished from worldly happiness or temporal power or secular privileges. The Védic sacrifice pre-supposed worldly prosperity and encouraged secularity.†† The Védic A'rya sought happiness by acting on external nature and his surroundings. The reformer or the A'rya of the

* The Púrva Mímáṇsá (VI. 1, 1, 3.)

† *Id.* (I. 1, 2.)

‡ *Id.* See the discussion in (I.)

§ This is inculcated or was interpreted from Tai. S. (II.. 5. 5, 6.)

‖ The Púrva Mímáṇsá system.

¶ See the Aitareya Bráhmaṇa (IV. 3. and VII. 29.)

** The Upanishads teem with utterances in support of these statements.

†† The Púrva Mímáṇsá (VI. 1, 10.)

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Upanishads sought spiritual bliss by controlling his passions, and checking his aspirations.* The one felt that bliss, repose, or tranquility was out in the objects he sought—it was objective : the A'chárya of the Upanishad period felt that tranquility was in himself—it was subjective. The first is systematized in the Púrva Mímánsá philosophy : the last in the Yóga doctrine.

V. *The cardinal principle of Yóga and the cardinal doctrine of Gautama Buddha.*—" Oh ! man, control thyself" was the principle which Buddha emphatically propounded and inculcated on his followers.† The Yóga starts and ends with this same statement. ‡ Nibbuti is thus opposed to Pabatti : attachment to life and its pleasures was opposed to asceticism. This is the first view of Nirváṇa—the view of moderate reforming A'cháryas who, still revering the Védic polity, aspired beyond it. Their utterances seek to reconcile sacrifices with spirituality, exclusion with absorption. Influenced by the narrowminded, but glorious, past, they rose superior to themselves, and, ascetically disposed and spiritually moved, looked into a future of universal benevolence.§

VI. *The Naimisya forest and its ascetics.*—Either prevented from living in towns or determined to enjoy his ecstatic trance in the solitude of the wilds, the Kshatriya philosopher or the Ṣudra, fired with spiritual aspirations, retired into the Naimisya forest, and passed his life there, meditating on the essence of all he saw in external nature or of all he felt within himself. He characterized this conduct as *Departure* or Pravrajyá. He earnestly sought the noumenon which underlies and constitutes all phenomena or tatva. Various were the conjectures of such philosophers and ascetics. Some fixed upon air || as

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* The Brihat Araṇyaka Upanishad.

† ‡ Compare Viññaṇassa Nirodhena etth' etam uparajjhadi—a dictum of Buddha Gautama and Yogastu Chitta-Vritti-Nirodhah—the Yóga Sútra (I. 2.)

§ This is the spirit of the Upanishad literature. The distinction between Pará and Apará Vidyá deserves attention (Muṇḍ. I. I. 5.) See again the Muṇḍaka Upanishad (1 2. 2.)

|| Samvarga Vidyá Chhándogya Upanishad (IV. 3, 1.)

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the essence of all existence: others resolved matter and mind into light. Some analyzed life, its conditions and circumstances into a spirit in which they lived and moved: others referred their life and its phenomena to spiritual or meditational warmth. Whatever any of these thinkers fixed upon as the ultimate analytical unit or essence, they all agreed in condemning the Védic polity which sanctioned animal sacrifices, and inculcated that worldliness itself was the last goal of all human aspirations. Ahiṇsá (recognition of all animal life being sacred) was the cardinal point of their belief; but they did not in a wholesale manner condemn the past. The Védic polity with its devotion to caste, to sacrifice, and to the prior rights which they secured was adjudged to be inferior to the new philosophy,* the result of the new departure taken by these reforms. If sacrifice deserved attention and recognition, it deserved attention, because it led to contemplation of the essence of all intellectual, moral and physical phenomena.† A systematic attempt was made to interpret anew the utterances of the Rishis known as Mantra, and many Mantras were spiritualized away: worldliness was interpreted into spirituality. Women were freely taught: Gárgí and Maitreyí discoursed on metaphysical subjects with their distinguished husband Yajnañalkya. Young men of doubtful birth were initiated into the mysteries of the new philosophy. Thus the land-marks of the Védic polity were washed off. Aspiration after a new philosophy, earnest spirituality, a spirit of adjustment, new interpretation, a liberality of spirit with which caste and all prior rights were incompatible, distinguished these reformers. Nirváṇa at this time signified identity and absorption into the unlocalized, universal, subtle essence which pervades all phenomena. A teacher points this out to a pupil:—"That thou art, Somija ‡, that spirit which moves the air, from whose fear the sun regularly shines, and to which death itself is obedient."§ Attached to the Védic polity,

* Distinction between Pará and Apará Vidyá (Muṇḍ. 1, 1, 5.)

† A'dhi Daivam &c. See Chhándogya (IV. 3, 2.)

‡ Tattvamasi. See *id.* (VI. 8. 7.)

§ Bhíṣo-deteti Súryah * * Mrityus Dhávati Panchamah. See the Bráhma Vidá Upanishad (VIII.)

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and venerating it, these reformers did not violently denounce it. A modesty* which earnest enquiry generates, and a love of truth† which results from spiritual emancipation, characterized the period. The Brahmavádins or Védic teachers often explained a four-fold salvation,—(i) dwelling in the same place with a god like Indra,—(ii) dwelling near him,—(iii) obtaining his dignity and form,—(iv) identity with him. ‡ The last was only materially understood by the Védic teachers. These reformers or ascetics gave a spiritual interpretation to it and insisted upon final absorption into the spiritual essence as emancipation or salvation. This is the back-ground of Buddhistic Nirváṇa.

VII. *The Jainas or conservative rationalists.*—The Jainas divided into two classes—the Svétambara and the Digambara, or those wearing white clothes and those who go about naked—are to be found in all parts of India. There are about 2,000 of them in the city of Ahmadábád alone in Gujarát. In this place I cannot discuss the chronology of the Jaina movement, and state the grounds of my belief that the Jainas preceded the Buddhists. The position of the Upanishad reformer was formulated and pressed on the attention of the Védic A′ryas. The conservative sacrificing A′ryas attempted coercion. Anathemas were pronounced: prayers, offered. The reformers, aspiring after deep spirituality and communion with the all-pervading spirit, were stigmatized as lethargic and their doctrine was declared to be "the path of inactivity." The sacrificing A′rya publicly prayed:—"Oh! let my lethargy, or rather my tendency to (moral) sleep, depart to the natives of Vidhea or to contemplative inactive men.§ In the Mahábhárata the condition of society is feelingly depicted. Bhíshma despondingly observes:—"None knows what the truth is. To advance their own interests, selfish men preach to the people what they please."|| The Vaiṣyas, little accustomed to think for themselves and disposed

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* See the story of Nachiketas. See Katha Valli Upanishad.

† Satyam Vakṣi Jáhálah. See Chhándogya Upanishad (IV. 4.)

‡ (i). Salokatá (ii). Samípatá (iii). Sarúpatá (iv). Sáyujya.

§ See the Agnyádhána Prayóga.

|| See the Ṣánti Parva—the story of a vulture and a jackal.

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to respect both the Bráhmaṇa and the Kshatriya, were puzzled by their controversies, and could not understand the conflicting statements made by the orthodox A'rya, or by the secularist* or by the Upanishad reformer. They, therefore, fell victims to scepticism. Their leaders stigmatized their views and stated their grounds. The logic of scepticism † was thus developed and it would be elucidated by a contrast between the views of the Upanishad reformer and those of the Jaina. The one merely adjusted the importance of a sacrifice and connived at the slaughter of animals : the other was fired by enthusiasm of life—he strongly condemned the slaughter of any animal for any purpose. To the one Védic lore, though a dispensation old and inferior, yet was important as the means of his superior wisdom: the other discarded all notion of revelation. The one believed that an abstract essence—a generality, was real, eternal, and could be cognized : the other declared that a generality was only a kind of knowledge, and its notion was derived from the knowledge of particular facts. The one aspired after absorption into the eternal, all-pervading essence : the other aspired after maintaining his individuality ‡ through eternity. The one believed that all phenomena are only transient and are ultimately to be resolved into Bráhma : the other believed that they are real and eternally abide. The one thought that the universe is either created by or emanated from the Supreme Person : the other discarded all notion of a personal creator. The one was definite in his statements and had resort to the utterances of the Rishis and attempted to interpret them anew to support his views: the other more or less hesitated, but declared that virtue eternally abideth, and that it is revealable by eminent teachers.

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* Loukáyatika or Chárváka as popularly known.

† This is called Syád váda. It states:—Perhaps a thing is—perhaps it is not. Perhaps in sequence of time it is and it is not. Perhaps at once it is and it is not,—this cannot be stated. Perhaps it is and cannot be stated—perhaps it is not, and cannot be stated. Perhaps in sequence of time it is, and it is not, and cannot be at once stated.

‡ This view that every individual object has a spirit is met with in the Zendavesta in its chapter on Farohars.

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Equally repelled by the Védic polity, the reformer and the Jaina rose superior to mere materialism of the Brahmavádins, and sympathised with higher spiritual aspirations and virtue as distinguished from mere ritualism. Philosophically sceptic the Jaina was practically conservative ; rationalistic in his method and aspirations, he adhered to his caste and believed in the philosophy of metempsychosis which the Védic thinkers had developed. The reformer and the Jaina condemned this life as a perpetual source of pain and misery and aspired after emancipation or Nivritti, consisting in the eternal enjoyment of positive happiness and in escaping the transmigration of soul from life to life—the inevitable consequence of all activity.

VIII. *The philosophical plexus.*—The activity of the Jainas paved the way of the radical rationalists or Buddhists. The ground-basis of the doctrine of emancipation as propounded by the Upanishad reformer or Védántist, by the Jaina or the conservative rationalist, and by the Buddhist or radical rationalist is the same, because the same cause originated these movements—the opposition to the conquering supercilious Védic A'ryas, their sacrificial exclusiveness, their prior rights, and their all-engrossing worldliness, and materialism. The Védántist, the Jaina and the Buddhist are all world-weary, and seek the cessation of all activity, and its fruit—the transmigration of soul. Activity or Karma is a potent cause. It is eternal : it is accumulated : it adheres to the human spirit : it produces all phenomena : it abides in the peri-spirit or the semi-material body which it gathers about itself. It is either increased or decreased in one life. As soon as the body decays, and is destroyed it leaves it and takes another body. This activity or Karma is a subtle entity. It is the cause of all human suffering : so long as a particle of this activity remains, there will be to that extent human misery. Separation from it is salvation. Thus human activity, human misery, inseparable from it, and its consequence—metempsychosis, explain all phenomena of human life and of its environment. The practice of virtue, the power of contemplation to nullify the habit of belief in material and corporeal existence, and self-abnegation—these are the remedies

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for escaping from the trammels of all activity. Thus the Yóga philosophy is developed—the philosophy of contemplation or Dhyána. I cannot explain in this place its different stages, the progress made from one stage to another, the amount of self-abnegation and power over the self secured, and the knowledge or the intellectual light it generates. The material body is gradually left behind, and the Yógí lives a spirit above all worldliness, above the power of the flesh, free from all power of activity, working miracles and enjoying spiritual beatitude. Activity or rather a tendency to it is the disturbing cause—Upádhi. Until a Yógí is completely emancipated, he is in danger of getting into its meshes. Annihilation of all Upádhi is complete emancipation. Upon this ground-basis, all Védántism, Jainaism, or Buddhism are built. But the Védántist seeks emancipation from all activity, and practises contemplation and self-abnegation, that the spirit encased in a material body and subject to the power of activity may re-unite with itself in its universality, and being once more unlocalized and universalized, enjoy perfect happiness. The Jaina seeks the emancipation of his individual spirit by the same means and for the same purpose; but he believes that the human spirit maintains its individuality and enjoys happiness for eternity. The Buddhist believes in the power of activity, dreads metempsychosis, practises contemplation and self-abnegation and aspires after emancipation, and yet differs from both the Védántist and Jaina materially. His notion of Nirváṇa will be elucidated by that of the Védántist or Jaina.

IX. *The radical rationalist or Buddhist.*—The Buddhist differed both from the Védántist and Jaina, and made a new departure. The Védántist developed into an isoteric school and moved forward on the lines of the Védic polity, aspiring after being absorbed into a noumenal essence. The Jaina believed in the individuality of the spirit, and had recourse to acts of charity and faith—a situation into which his logic of scepticism landed him. The Buddhist succeeded in organizing a national movement. His activity accomplished a moral-force revolution which subverted the Védic polity itself.

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X. *The Buddhistic method.*—The Védic A'cháryas like A'svaláyana, Páṇini and others, had developed and stated the definition method. Jaimini and Patanjali had developed exegetical logic, stated and applied it. The Jaina had sceptically argued. The definition-method, the exegetical logic and the logic of scepticism paved the way of analytic logic which the Buddhist preferred. He was, therefore, called the analytic reasoner.* A persistent attempt at analysing, classifying, and defining knowledge was made.

XI. *Its result.*—The Buddhist perceived that the human will was the ultimate analytic unit beyond which he could not proceed. The will was the noumenon from which all he said, thought, and felt was developed. This was the Chitta manas, or Chétas.† The disparity of human destiny and conditions of human life were explained by the action of accumulated activity or Karma. His realistic analytical reasoning recognized the ideality of knowledge as determined by realistic activity. This will, modified and acted on by Karma or activity or merit, was the basis of which all else was a phase—a quality. But the will ‡ acted on by activity invariably resulted in pain real and cognizable as such. Activity called into existence the will, and modified it. Its modifications are manifold, varied and subtle. The forms of human life and of phenomenal existence were considered to be so many phases of the human will acted on by activity and were not real. Emancipation from misery, the inseparable result of all activity acting on and modifying the will by externalizing it, was the summum bonum. The Buddhist discarded the reality and individuality of the human will and of the external noumenal essence.

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* Vibhajya Vádi.

† The opening lines of Dhammapada, when interpreted from this standpoint, are adequately and consistently adjusted. "Manópubbaṇ gamá Dhammá" is a phrase which is not adequately comprehended by those who have attempted to explain it, because they have not carefully examined the antecedents of Buddhism.

‡ The Abhidhamma—the metaphysical portion of the Tipiṭaka recognizes and states Chitta, Chétasika, Rúpa, and Nibbáṇa.

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XII. *The determining causes; the Buddhistic stand-point stated.*—The Védántist aspired after the eternal noumenal essence, and submitted to the Védic polity with its caste, and prior rights, though he sought to interpret the Védic code as liberally * as he could. The Jaina recognised the reality and individuality of the human spirit, the basis of his logic of scepticism. His inactivity and his conservatism, the Buddhist necessarily out grew. Absorbed in profound thought, impelled by introspection, he feelingly believed, and assiduously taught. His view of the human will and of phenomenal existence was thoroughly analytic and the stand-points of the Védántist and Jaina determined his view. The gross feeling or Káma was distinct from form, and form was distinct from the ideal existence of form but not free from action or Kriyá. Beyond this was the life of contemplation, of introspection, of deep absorption, of all freedom from externalization gross or subtle. This is the Kámávachara, the Rúpávachara, Arúpávachara, and Lókuttara, forms of life. In the last there is no action whatever, no Kriyá chittáni, but the Vipáka chittáni are playful, the Chitta or the will as acted on by itself. † To sum up, all gross and pure action and bustle ‡ in the Kámávachara life; pure for mal action, but no bustle in the Rúpávachara life,—abstract ideal action in the Arúpávachara life; but peace and inaction are the exclusive privileges of Lókuttara life.

XIII. *The ground basis of Buddhism or the A'riya-sachchas, and the Indian system of Yóga.*—(1) Dukkha sachcham, or suffering in its variety; (2) Samudaya sachcham, or all life as a development of different analytic conditions; (3) Dukkha nirodha, or suppression of all thought and feeling of suffering; and (4) final emancipation.§ Utṭhána (Vyutthána) or Pavatti (Pravṛitti) or gross life of mere externalization is common to

* See the Story of Jábóla in the Chhándogya Upanishad, 4.

† See the 1st Parichheda of the Abhidhammáttha Saṇgaha.

‡ The term Uṭṭhánam (Vyutthánam in Sanskṛit) characteristically expressed this. Yóga was the latter term. Pavatti (Pravṛittti in Sanskṛit) is another term.

§ See the 9th Parichheda of the Abhidhammáttha Saṇgaha.

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both Buddhism and Yóga. Both recognize that suffering (Klésha) is the inevitable destiny of humanity, a destiny intensified by the elaborate system of metemsychosis, both state that the Chitta or the heart, the intellect and will—combined and forming one unit—is constantly acted on and modified by activity, and a tendency to externalization, and this is the cause of all suffering. Both proclaim aloud that the suppression of this tendency is the means of happiness.* The means of accomplishing this suppression are identical in both, intense contemplation † which ends in producing a vision or higher knowledge. ‡ The great point of difference is, the human will is the last unit recognized by the Buddhist, and beyond it he does not go. His notion of the human will corresponds to that of Yóga; but Yóga sees behind the human will a spirit which is essentially identical with the all pervading spirit, but which is enthralled and encased in the human body. This is the Védántist view. The Jaina rejected it and declared the independent individuality of the human spirit, ever independent and ever existing by itself. The Buddhist rejected both as noncognizable by his intense and profound introspection. He knew he saw (Rúpa); he knew he perceived (Védaná); he knew he reflected (Saññá); he knew his mind was acted on by itself, and its activities, and that which its merits and demerits attached to it (Sankhára); he knew he rose superior to all this, and absorbed in contemplation, realised a tranquility and a profoundity of feeling (Viññāṇa). Beyond this, § in the realm of infinity of knowledge or *intellection*, he lives, preparing for entering the stream of the great paths. When in this condition, he is above all

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* Notice and compare the following—Yogachitta Vṛitti Niradhah—the second Sútra of the Yóga Philosophy. (explained in my "Studies in Indian Philosophy.") and the utterance of Buddha Gotama, "etassa nirodhana idha' etam nirujjhati."

† Samádhi or Jhána. The Buddhist has elaborated this by his analytic reasoning. The Yóga simply states it.

‡ Compare Samápatti in both, and the Ñaṇa Dassana Sámañña phala, Vipassaná Dibbachakkhu of the Buddhist with Ṛitambhará Prajñá of the Yógi.

§ A'kásanañcháyatana; Viññánañcháyatana; A'kinchaññáyatana; Nevasaññánasaññáyatana.

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form : he is conversant with nothing but abstract knowledge ; his will is, however, affected and works. * His five-fold combination falls to pieces and ceases to exist when he enters the four paths. His intense contemplation and introspection failed him when he attempted to soar higher than this. Nor did he see the necessity of going beyond this. The tendency to externalization inseparable from the will so liable to be affected by external and internal influences, being destroyed, that on which Kamma can act, is destroyed. If nothing beyond the Chitta or the human will or heart in its five Skandhas existed or could be realised, then nothing in the form of noumenal essence would be thought of. The Buddhist began with introspection and ended with it.

XIV. *Buddhistic attitude towards the Védic, Védántist, and Jaina systems.*—He hates the Védic polity, its pantheon, its heirarchy, its exclusiveness, and its prior rights. To him the Védántist goes only half the way, and the Jaina is wrong, and is not able to contemplate and introspect. The Védic polity recognizes the independent eternal individuality of the human spirit. It is the basis of the Púrva Mímánsá philosophy. Oṇḍulomi had stated it long before Jaimini. The Jaina follows the Védic polity in this, but the Buddhist rejects it as likely to land him in all the absurdities of ritualism and caste as he conceives it. The Védántist recognised eternal noumenal essence consisting in eternal existence joined to intelligence and happiness. † When introspection unlocalized and universalized his inner self or the Chitta, he found himself plunged in a nothingness immeasurably expanding on all sides, transcending all thought, and growing into an infinitude of space and eternity.

XV. *Upádisésa Nibbáṇa.*—The peri-spirit comes into existence, energises and externalises so long as a tendency to Karma exists. The tendency is annihilated when all desire is vanquished, when a Buddhist has risen superior to the flesh.

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* Mark the Vipákachitta and Kriyáchitta as explained in the Abhidhamma.

† Sachchidánanda. This is the watch-word of all schools of Védántists: it is based on utterances in the Upanishads.

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When in this condition a Buddhist is Jívan Mukta, one who is emancipated while living, he is Bhávit A'tman, one who is unlocalized and universalised. He has yet, however, to live for some time and his accumulated activity is to be consumed by dint of mere living. When the accumulated activity is thus exhausted, he is completely emancipated when he dies, *i.e.*, when his peri-spirit (the Pañchaskandhas) fall to pieces, and when it can no longer act. The first condition is characterised as Upádisésa Nibbáṇam. A Buddhist is an Arhat. He is in the fourth Rath. He is a perfect Yógí. He can perform miracles. He lives in a condition of beatitude. He lives on the earth merely to live out his last portion of earthly existence. The last condition—the condition of an Arhat after his death is characterised as Anupádisésa Nibbáṇam. The Yóga system of Indian philosophy throws a flood of light on this view of Nibbáṇa. A perfect Yógi ecstatically declares he has only to pass a few days of his last earthly existence in sportiveness. "Emancipation is my wedded spouse." *

XVI. *Anupádisésa Nibbáṇa.*—Perfect Nibbáṇa is characterised in the following way by the Buddhists :—"A condition (Padam) permanent (Achchutam), infinite (Achchautam), unconditioned (Asankhatam), highest (Anuttaram)—Nibbáṇam this say the great sages (Mahesayo) who are delivered from all desire (Vánamuktá)." † I attach some importance to the term Viharati ‡ "lives in sportiveness" used in the Maháuibbána Sutta. "Again a Yógí free from desire, from the sight of existence, sees the Sankhára as nihil ; (sees) the Skandháyatanáni, and Dhátavat as nihil (both) spiritually and materially ; sees (all) realities distinctly as infinite (Análaya) and known by the properties of *ether* (A'káṣa) and of the law of Buddha (Dharma)." § "Emancipation is the result of the extinction of all desire, the consequence of thought and feeling." || I have

* See the Abhangas of Tukárama.

† See the 6th Parichheda of the Abhidhammáttha Saṇgaha.

‡ See page 30 of Childer's edition.

§ See the Lalita Vistára Chap. XIII.

|| This statement is made by Madhav Sáyana, a scholiast and an authority in Indian Philosophy. See his Sarva Darṣana Saṇgraha—Bauddha Darṣana.

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thus brought together the views of Indian and Ceylonese Buddhists, and attempted to throw a side-light upon it from Sanskṛit literature.

XVII. *Perfect Nirváṇa stated.*—It is a negation of all that man, thinks, feels, and wills. So far it is nihilism. It is a negation of all suffering which results from thought, feeling and volition. So far it is nihilism. But suffering according to a Buddhist, a Jaina, or a Védántist is a positive entity. Happiness he does not recognize as positive. Suffering (Dukkha) is positive and results from localized existence. Both localized existence and suffering are destroyed together. When this is accomplished, unlocalized universalization is emancipation, co-extensive with happiness itself. Suffering is the inevitable result of all localization : happiness—of all universalization. Hence Nirváṇa is both negative and positive. It is not nihilism. Nirváṇa is beyond all localization. This is what all the Buddhists state. Reasoning on the basis of introspection alone, and observing the facts as they develope in the inner man, they stated that there are different degrees of localization. Infinity itself, as conceived by man, is localized. Eternity as conceived by man is localized. Hence persistent efforts were made by Buddhists so to soar in contemplation as to rise higher than all conception itself, as to leave behind all thought, feeling, and volition. In the Kámávachara all is gross, material, involved in a multiplicity of all that is "frail and feverish ;" above it is the Rúpávachara, the region of Gods and Divinities. Form is localized, and what is grosser and more material than form is dropped. Beyond the Rúpávachara is the Arúpávachara in which form itself is dropped, *i.e.*, left behind. Infinity, eternity, is contemplated. But being the subject of contemplation, it is localized. In the four paths all this is left behind, and all tendency to localization is checked, *i.e.*, destroyed. Existence—substance—that which is the nameless, the formless, the eternal, the infinite, the permament, the unconditioned has a tendency to be localized. This tendency to be localized is what is called activity or Karma. It is strengthened as it is indulged. The tendency localizes the universal and Panchaskandhas result.

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Then there is immediately thought, feeling and volition which are inseparable from suffering. Buddhism does not attempt to state the properties or attributes of the unlocalized—the eternal—because no matter how carefully a statement is made, the fact of statement will localize it. It is, therefore, beyond all statement. It is enough to say—it is Nirváṇa.

XVIII. *Conclusion.*—Buddhism is an interesting study, scientifically, philosophically, religiously, socially, and politically. *Scientifically*, because science seeks the unification of force and the elements which embody all force ; *philosophically*, because Buddhism discovers to what the psychological method of introspection leads ; *religiously*, because when there are so many Buddhists in the world, not believing in a personal God and not yearning to worship Him the fact of religious instincts of man calls for re-examination and re-statement ; *socially*, because it ignores all ritualism, ceremonies, and social life in its amplitude and minutude, in its materialism and its subtility of love, and ambition ; and *politically*, because the convent of the Buddhists subverted the Védic polity of caste, sacrifice and prior rights, and justified the aspirations of a proleteriat and placed them on a legitimate basis for the first time in the history of man.

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TWO SIṆHALESE INSCRIPTIONS.

BY B. GUṆASÉKARA.

No. 1.

At the Ruwanwẹli Da'gaba.

The translator has not had an opportunity of seeing this Inscription. The translation is made from a photograph* taken by Capt. Hogg, R.E., for the Ceylon Government.

With regard to the language it may be remarked that, with a few exceptions, it differs little from the modern, but the change is greater in the letters themselves. The translator would propose some new readings of the text and correct a few orthographical errors, noticing words which are rare, or nearly obsolete, in modern Siṇhalese.

The Queen Lílávatí referred to in the Inscription, was the wife of Kírti Nissaṇka of the Káliṇga dynasty. According to the Maháwaṇsa, she ascended the throne in the year 1753 of the Buddhist era, which corresponds with 1210 A. D., and reigned six years. She patronised Buddhism and caused two Vihára to be built, one at Parnasálaka, the site of the Laṅkátilaka Vihára, and the other at Wẹligama.

Inscription.

අභයසලමේවන් කලහණවති සුවමීත්වහන්සෙට *a* දෙව
නු ඇසළපුර එකොළොස්වක් .. ද .. යා න්කතින් සිරිසඟබෝ
පුරක්‍රමබාහු *b* | චක්‍රවත්ති සුවාමීත්වාන්සෙ *c* ඇතුළුවූ රජ
දරුවන්ගේ භාණ්ඩාරපරිපාලනයකොට රත්නත්‍රයෙහි අධිකපප්‍ර
සාද *d* ඇති ශ්‍රාඩා *e* බුද්ධගුණෙණ | ත් සමවිත් රාජපප්‍රසාද *f* රාසීන්
විරාජමානවූ භාණ්ඩාරපොතෑ පිරිවතුකීම් විජයානාවත්හා මෙ

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* No. 104. Pavement slab, 14·0 × 8·7, in front of S. Altar of the Ruwanwẹli Dágaba.

a ස්වාමීන්වහන්සේට *b* පරාක්‍රමබාහු *c* ස්වාමීන් වහන්සේ *d* අධිකප්‍රසාද *e* ශ්‍රද්ධා *f* රාජප්‍රසාද.

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කුගේ අම්දු සූමෙ । ධාදෙවින්හා මෙකුන්ගේ බැන් ලංකාඅධි කාරකොට දනවූ දෙවල්නාවත්හා මැන්දෙනලද ආගමධර නොඑක් । පංඩිතවරයන් *g* ගෙන් රුවන්මැලිසුවාමින්ට දුටුගැ මුණු රජ්ජුරුවන් ආදිවූ නොඑක් । රජදරුවන්විසින් කරන ලද පූජා විශෙෂ අසා ප්‍රසාද පරවශවැ අනුන්හා අසාධාරණ පූ । ජා විශෙෂ යක් කළමැනවැයි නානාවිධවූ අටදෑස් අටසිය අසූවක් පමණ වස්ත්‍රයෙන් විශෙ । ෂවූ කංචුකයක් බහා චූඩා මණි චෛත්‍ය ප්‍රතිබිම්බ *h* යක්සෙ විශෙෂකොටැ සරහා පස් යාළකැ । මණ්සාලින් සොළොස්මටි(?)ලා අඳවා ගන්ධපුෂ්ප සුගන්ධදීපයෙන් විචිත්‍රකොටැ පාතෙන්ගෙ । වැ(?)ධජපතාකා කදලිතොරණාදින් විසිසරහා අනෙක වර්ගනයෙ කනදෑයින් හා ක්ෂීරපායාස । යෙන්හා මහොඝයක්සෙ පළමුවනමළුවෙ හි නිරන්තරයෙන් සතියක් පූජාකොටැ කපුරු දෙදෑසක් । ක ළඳින් පාතතුන්පනපිය වසා වේරියනේ රියනේ කබල්වලැ කපුරු පාන්පුදඇ ගෑ ඇතුළුවූ නොඑක් .. ස් ප්‍රදීපපූජාදකරවා නොඑක් කර්ම්මාන්ත කළ මෙහෙ කළ । වූන්ට අතට ගල් ඊබ්බමුදුහා රන්පිළිහා උන්අම්බුවත්ටද හඳනාපිළිඳි උනුසතු ටූකරවා । විහාරක්ෂාවේ *i* සිව් ලියන්නවුන් සමදරුවන් වණ් ණකුවරුන් බමුණන් පසකුන් සිත්තරු । නටන්නන් ගීකියන් නන් බෙරගසන්නන් සකුන්දුරයන් පංචයන් පඬෙනියෙ පංගන් නාහනග । නුන්දමාලෙබැඳු මඟුල්මිංඩියන් මාලකා රන් ඔසනාවටුවන්ටන .. න්ට (?) ප්‍රසාදයෙන් රනින්ස । තුටු කරවා රුවන්මැලි මළුවෙදම්මැ ථූපවංශ *j* අසා ධම්මකථික යන්ට සුදුසු පූජාකොට । ථූපාරාමස්වාමීන්ටත් ශ්‍රීමහාබොධීන් වහන්සෙටත් කපුරු පහන්පතාකා පූජා ආදිවූ නොඑක් । පූජා කරවා සත්ගෙණෙහි තෙරවරුන්වහන්සෙ ප්‍රධානකොටැ වස්නැටත්මහදන්හා සිවූ । රුපිළිඳි නෑ නොනෑනෙ සියලු ප්‍රෙතයන්ට පින්පෙත්දෙවා මෙ පූජාඇසූ මහාජනයාටද න මාටද । බහුල ප්‍රීතිඋපදවා කළපූ…………

TRANSCRIPT.

Abhayasalaméwan Kalyáṇawatí suwamínwahanseṭa[1] dewanu Ẹsaḷa pura ekoḷoswak .. da .. yá[2] nakatin Siri Sanga Bó Purakkrama Báhu[3] | chakkrawarti suwámínwánse[4] ẹtuḷuwú rajadaruwangé bhaṇḍára paripálanayakoṭa ratnatrayehi adhikapprasáda[5] ẹti

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g පණ්ඩිතවරයන් *h* ප්‍රතිබිම්බ *i* විහාරරක්ෂාවේ *j* ථූපවංශ.

ṣardhá [6] Buddhi guṇe | n samawit [7] rájapprasáda [8] rásín [9] wirájamánawú Bhaṇḍárapoṭe Piriwatubím Wijayánáwan há mekugé amadu [10] Sume | dhádevin há mekungé bẹn Laṇká Adhikára Koṭadanawu [11] Dewalnáwan [12] há ṭen [13] denalada ágamadhara noek [14] | paṇḍita [15] warayangen Ruwanmẹli [16] suwámínṭa [17] Duṭugẹmuṇu rajjuruwan ádiwú noek | rajadaruwan visin karanalada pújá wiṣesha asá prasáda parawaṣawẹ anun há asádháraṇa [18] pú | jáwiṣeshayak kaḷamẹnawẹyi nánáwidhawú aṭadás aṭasiya asúwak pamaṇa wastrayen wiṣe | shawú kaṇchukayak bahá chúḍámaṇi chaitya pratibimbayak se wiṣeshakoṭẹ sarahá pasyáḷakẹ | [19] maṇá sálin soḷosmaṭi (?) [20] lá andawá gandha pushpa sugandha dípayen wichitrakoṭẹ [21] páné ge | ṭẹ (?) dhaja patáká kadali toraṇádín wíthi sarahá aneka warggaye kana dẹyin há kshírapáyása | yen há mahoghayak se paḷamuwana maḷuwehi nirantarayen satiyak pújá koṭẹ kapuru dedásak | kalandin [22] páta tun pana [23] piyawa sáwé [24] riyané riyané kabalwalẹ kapuru pán puda [25] ẹ | gẹ́ ẹtuḷuwú noek .. s [26] pradípa pújá da karawá noek karmmánta kaḷa mehe kaḷa | wunṭa ataṭa gal ebú mundu há ran piḷí há un ambuwanṭada handaná piḷí dí unu [27] satuṭu karawá | wihárakshá wé [28] siṭi liyannawun samadaruwan [29] waṇṇakuwarun Bamuṇan pasakun [30] sittaru | naṭannan gíkiyannan bera gasannan sakun durayan paṇchayan [31] padeniye [32] pané [33] nahana [34] ga | nun [35] da mále bẹlú mangul miṇḍiyan [36] málákáran osanáwaṭuwanṭana..nta (?) prasádayen ranin sa | tuṭu karawá Ruwanmẹli [37] maḷuwedí mẹ Thúpawaṇṣa asá dharmmakathikayanṭa sudusu pújá koṭa | Thúpáráma [38] swámínṭat ṣrí mahá bodhínwahanseṭat kapuru pahan patáká pújá ádiwú noek | pújá karawá sat geṇehi terawarunwahanse pradhánakoṭẹ wasnẹṭat [39] mahadan há siwu | ru piḷí dí nẹ nonẹ ne siyalu pretayanṭa [40] pin pet [41] dewá me pújá ẹsú mahá janayáṭa da tamáṭa [42] da | bahula prítí upadawá kaḷa pú..... [43]

Translation.

Bhaṇḍárapoṭẹ Piriwatubím Wijayánáwan, who carefully guarded the treasures of the Imperial Lord Siri Sanga Bó Purakkrama Báhu and other princes—who was highly pleased with the three gems—was endowed with faith and a clear

intellect, and was illumined with the rays of royal favour—(*this personage*) together with his mother Sumédhádévi and his nephew who held the offices of Adikárama of Lanká and Principal of the Koṭadanaw temple, having learned from many paṇḍits who were conversant with Buddhist literature and had offices conferred on them, what kind of offerings had been made to the venerable Ruwanmẹli (*Dágaba*) by Duṭugẹmuṇu and many other princes, were transported with joy, and having resolved to make a grand offering superior to the offerings of others, encased (*the dágaba*) beautifully with about 8,880 cloths of various sorts : highly decorated it so as to look like the reflected image of a crown-jewel monument : caused mortar (*prepared*) from five yálas of good rice to be applied thereto : made it lovely with odoriferous flowers, scents, and lamps : adorned the streets with......, flags, banners, plantain-trees, triumphal arches, &c. : made on the first terrace offerings of various eatables and lumps of milk-rice constantly (*pouring in*) like a great flood during a week : honored it by lighting with 2,000 kalandas of camphor many thousands of lamps, inclusive of festoons of lamps and lamps of earthen vessels placed at intervals of one cubit on the third floral attar in the lower part of the dágaba : made presents of rings for the fingers set with stones, and of golden apparel for the different kinds of workmen and labourers : gave garments to their wives and rejoiced their hearts : and pleased with (*gifts of*) gold the writers, the overseers, the appraisers of property, Brahmins, cooks, painters, dancers, singers, tom-tom beaters, conch-blowers, players on the five kinds of musical instruments, ? persons who applied combs and unguents to the cavities (*in the dágaba*), the female servants with auspicious marks on them who took care of the terrace, florists, perfumers,...... Moreover having heard the Thúpawaṇsa (*the history of the dágabas*) while yet on the terrace of the Ruwanmẹli Dágaba, they made suitable offerings to the clever preachers of Dharma, and honored the Thúpáráma and the illustrious and venerable Bó tree with many lamps lit with camphor, flags, &c. To the residents of the seven monastic establishments, amongst whom the priests were the foremost,

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they gave much alms, and cloths for making yellow robes, (*and*) imparted the merit (*thus acquired*) to their kinsmen, strangers, and all the different kinds of Prétas, experiencing great joy themselves, while they caused the same to the mass of the people who heard of these offerings which were made under the asterism Visá on the 11th day of the bright half of Ẹsaḷa in the second year of Her Majesty Abhayasalaméwan Kalyāṇawatí.

[illegible] completed by his brother Sẹdẹ́tissa. It is now known by the name of Rankot ('gold-pinnacled') Dágaba.

17. Read *swáminṭa* for *suwáminṭa*.
18. *Anun há asádhárana*,—lit: 'not common with others,' 'unlike others,' i. e., 'surpassing others.'
19. *Yáḷa* = 1,280 kuruni; 1 kuruniya being equal to 4 nẹli.
20. Reading *selesmẹṭi* for *soḷosmaṭi*, where *seles* may be derived from the Páli *sileso* 'union,' and *maṭi* (modern *meṭi*) from *mattiká* 'clay,' hence 'adhesive clay.'
21. The *ẹ* sound in *koṭẹ* is now replaced by *a*.
22. *Kalanda* = 60 grains (Apothecaries' weight.)

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23. Reading *tunwana* for *tunpana.*
24. The Siṇhalese paraphrase of the Attanagaluwaṇsa has *piyawasáwa* for the Páli *puppádhána* which means 'a flower-receptacle' or 'floral seat.'
25. Literally: 'offerings of lamps of camphor in earthenware.'
26. Reading *dahas*, 'thousands' for .... *s.*
27. Read *un* for *unu.*
28. Read *wihárarakshánwé* for *wihárakshánwé.*
29. *Samadaruwan* = *sámidaruwan*, 'lords,' 'masters,' or 'overseers.'
30. *Pasakun*—'cooks' as being derived from *páchaka* 'one who cooks' (P. and S.)
31. This is doubtful.
32. *Padeniye*,—the cavities between the circular rings of a dágaba
33. *Pané* = modern *paná* 'combs': perhaps a kind of brush is meant here.
34. *Nahana*—(from the Páli *nahánam*) means that which is applied, while bathing, to clean the person = the modern *nánu* 'unguents.'
35. *Ganun* = modern *gánawun* 'those who smear.'
36. *Mangul miṇḍiyan*,—this might also be rendered 'female servants employed on festive occasions.'
37. *Ruwanmęli*—from *Ratnamáli*, another form of *Ruwanwęli.*
38. *Thúpáráma*—the most ancient dágaba, built by Déwánanpiyatissa.
39. *Wasnęṭat*—an archaism for *wasnáwunṭat.*
40. *Prétayanṭa*—'departed spirits doomed to suffer extreme misery.'
41. *Pet*—from the Páli *patti* 'acquisition,' 'communication to others of the merit one has acquired,' when it is more commonly written *pattidána*,
42. Read *tamanṭa* for *tamáta.*
43. Reading *pújáwayi* for *pú.....*

No. 2.

INSCRIPTION AT PĘPIḶIYÁNA.

The copy of the Inscription from which the following translation has been made, is a transcript of another copy in the possession of L. De Soyza Mahá Mudaliyár, who courteously lent it to the translator. It is to be regretted that the Mahá Mudaliyár's health prevents him from completing the translation which he undertook some years back.

With a view to test the accuracy of the copy, the translator visited the temple-premises at Pępiḷiyána, but, to his great disappointment, he found the stone in detached fragments built up into a wall, and the fragments themselves so much defaced that they could not be utilized for testing the style or spelling

of the transcript. The translator has, therefore, taken the liberty to note and italicise what he considers clerical errors and place the proposed readings at the bottom of each page. He will feel thankful to any persons who may favor him with their remarks on the doubtful words of the text which he has noted, or suggest any better readings than those proposed by him.*

INSCRIPTION.

ශ්‍රීලංකාධිපතිඃ පරාක්‍රමභුජස්සූයඝ්‍රා නවයාලංකෘති
ඝ්‍යනෙචහම්සවතොවචශෂ ණ්‍යුතමෙ භූමීශ්වරාභාවිනඃ
ධම්මායංසදෘශඃ සම්සනජගතාං සත්‍යංභවද්භිඃසදා
සෞරක්ෂ්‍ය *a* සෞම්සිජතහෂීකෘපයාපූනායං *b* තථාභූජ්‍යතාං

ශ්‍රීලංකාධිපතිඃපරාක්‍රමභුජො රාජවිහාරෙතනමං
සම්ප්‍රසවාධ්‍ය *c* මකාරයජ්ජගදි *d* යනත්‍රාණ්‍යතසත්‍යවූනාං.

ශ්‍රීබුද්ධවෂීයෙත් එක්දහස් නවසිය අටපනස් අවුරුද්දක් පිරූ ණුසඳ සිරිලක රජපැමිනි මහාසම්මත පරම්පරානුයාත සූර්‍ය වංශාභිජාත *e* මහා රාජාධිරාජ ශ්‍රීසංඝබොධි ශ්‍රීපරාක්‍රමබාහුචක්‍රව ර්ත්තිස්වාමීන් වහන්ශේට *f* එකුන්සාලිස්වනුමැදින්දින පූර පස ලොස්වකාජයවර්ධන පූරප්‍රවරයෙහිසුමගල *g* ප්‍රාසාදෘභි මුඛචිත්‍ර මඩපයෙහි *h* සිංහාසනයෙහි සිරිනිවෙස්සහ ඔවුනුසිව්ශෑට *i* බ

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* Mr. L. De Soysa read a Paper on the Pẹpiḷiyána inscription before the Society some years ago, but it was not printed in the Journal at the time, and is now lost. The following extract from the Paper appeared in the *Ceylon Times* of June 11th, 1873 :—

"This inscription, is to be found on a rock on the site of an ancient Buddhist Temple near Kóṭṭé, where from A. D. 1410 to A. D. 1542 Siṇhalese Kings held Court.

"No part of the ancient buildings of the Temple now remain, having been, it is said, levelled to the ground, by the Portuguese who destroyed this and other buildings in and near Koṭṭé.

"My copy of the inscription was taken from one in the possession of a Buddhist Priest who now occupies the modern Pansala built on the supposed site of the ancient Temple, and I was informed by him that his teacher's teacher obtained it some 70 or 80 years ago, from a transcript preserved in the

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a රක්ෂ්‍යා *b* පූණ්‍යං *c* ප්‍රසවාධ්‍ය *d* ජගති *e* වංශාභිජාත
f වහන්සේට *g* සුමංගල *h* මණ්ඩපයෙහි *i* සෑව

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රණ්ත්සැදි රජපුවරජ ඇමතිගණපිරිවරා දෙවෙන්ද්‍රලීලාවෙන් වැඩහිඳ හැමතැන්හි *j* කළමනාකටයුක්තට *k* ව්‍යවස්ථාවදෑරණ තැනසුවගීසඵවූ මවුබිසවුන්වහන්සේට පින්පිනිසඅසිනවවිහා රයක්කරවනලෙසට රණ්වාසලකාරයෙහි නියුක්ත *l* සිකුරාමු දල්පොත්තවදෑලමෙහෙවරින්පස්විසිදහසක්දනාවියදම්කො ටපානාබුතුබද පැපිලියානෙහි *m* ප්‍රාකාර ගොපුරප්‍රතිමාගෘහ *n* මඩප බොධිචෛත්‍ය සංඝාවාස දේවාලසතරය පුස්තකාලයපු ෂ්පාරාමඵලාරාමාදින්පුතනකොට සමුබ්ධ *o* කරවූ විහාරයවිරස්ථා සීට වඩිනවණ *p* පිනිස පිදූයෙන් මෙම්පැපිළියානහා මෙහිබද මැදිමාලහා අඹුතුව දිඹුල්පිටියෙන් පිදූයෙන් වේල්ලෙන් උඩ දෙනියෙන් දසාමුනක් කළුතොටබද්දෙන් අරගොඩවිලහා මෙහිබදවල්පිට වතුපැලත් ඇතුළුවූතැන්හා පස්සොදුන්බද කුඩාවැලිගමහා මෙමගමට ඇතුළත්තලගෙයි(?)රන්ගොඩහා මත්තොත්බද්දෙන් මඩිත් කෙහෙල්සේනාවෙන් යාළකවප හා මෙහි බදවල්පිටහා මත්තොත්බද්දෙන් බෝබුවලවිලින් මුල්බිජුවට දෙයාළක්හා ගොඩින්පසලොසමුනක්හා අළුත්කු රුවබද බොල්ලතාවිලින් යාළකවපහා මෙහිබදගොඩහා සී

Archives of the late King of Kandy. There can be no question however, as to its genuineness. I have compared it with such parts of the stone as still remain, and have found that it exactly corresponds with the stone. The style and matter too of the inscription furnish indisputable evidence of it genuineness and authenticity,

"The inscription records the erection and endowment of a Buddhist Temple in memory of his deceased mother Sunétra Mahá Dévi, by King Şrí Parákrama Báhu VI., who reigned at Kóṭṭé (according to Turnour) from A. D. 1410 to 1462. It also contains a variety of provisions for the due maintenance of the temple: for the expenditure of its income: and regulations for the observance of the clerical and lay members of the establishment.

"The style of the inscription is similar to that of other writings of the 14th or 15th centuries; and Mr. Alwis has published in his Introduction to the *Sidat Sangará*, the introductory paragraph of the inscription as a specimen of the prose of that age. The construction of the sentences, however, is very peculiar. The whole of the inscription, which is a very long one, is conglomerated, as it were, into one sentence by means of conjunctive particles and participles, having apparently only one finite verb expressed. The words in general are those in modern use, with a very few exceptions which I have noticed in the notes.

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j තැන්හි *k* යුත්නව *l* නියුක්ත *m* පැපිළියානෙහි *n* ගෘහ *o* සම්බධ *p* වන

නෑරට බදගිරිදොරහා බෙලිගල්නුවරබද මන්ගෙදරහා දො
ලොස්දහස්රටබද මැදගොඩින් මැඩලතේගොඩින් පසමුන
ක්හා කුඹුරුබිජුවට සතරමුනක්හා රයිනම්නුවරබද[illegible]? වේර
ගල්ලෙනවිහාරයටපිදූ ලබුගමහා සල්තොටින්ගෙවත් එකක්
හා කුඹුරුබිජුවට තුන්පෑලකවපහා වැලිගම් දසගව්වබද කා
නාංකයේවිහාරයටපිදූ ඉත්නවලපා බතලාවලදූම්ලියද්දතැඹි
ලිගිරඇතුළුවූ කුඹුරුබිජුවට පසමුනක්හා එපාමුලඹිවිට එකමු
නුපෑලක්හා උවාඑගොඩ නතුගොඩ උදීගොඩ වැල්ලලාගේ
වත්පිටඇතුළුවූතැනහා බෙලිගල්නුවරබද බුලත්ගම්සැලැස්
මෙන් පිට්වානමහා පරිවාරජනයන්ගෙන් දෙසීයපනසක්හා
සරක්ගෙදයාලක්හා ඇතිරු[q] දෙකක්හා ලුණුපාරුඑකක්හාගො
යෙක්විහාර ගරුහාණ්ඩඇතුළුවූසියල්ල බුද්ධායතන ධර්මායතන
සාංඝිකව පවත්නාපරිද්දෙන් සලස්වා පළමුවෙන් මහබිසෝ
සාමින්ගේ ශ්‍රීනාමයෙන්සුනේත්‍රාමහාදේවි පිරිවෙනඅස්වාමේ
විහාරයට නායකවපැමිනි ගලතුරුමුලමෙධංකර මහතෙරසා
මීන්වහන්සේගේශිෂ්‍යනිශ්‍රයෙන්මුකතමගලසාමීන්ට සුනේත්‍රා
මහදේවී පිරිවන්තෙරඅස්වා ඉදිරියේදවස මොබවහන්සේගේ

"The date assigned to the King's accession is stated to have taken place in the year of Buddha 1958 (A. D. 1415), whereas Turnour in his adjustment of Siṇhalese Chronology, computed from native records, has fixed the date at 1953 (A. D. 1410) five years earlier. The authority of the stone however, cannot be disputed, and it is in a remarkable manner confirmed by the well known contemporary poem *Kávyasékhara*, the author of which was the most learned monk of the age, and, according to tradition, the King's adopted son.

"The regulations enacted for the management of the Temple establishment and for the distribution of its income are also very curious, and throw considerable light on the manners, customs, and social condition of the Island at the period in question. It shows that the form of Siṇhalese letters now in use have not undergone any material change, during, at least, the last five or six hundred years, with the exception of a few.

"It is believed by many that the worship of Hindú Gods, and the practice of Hindú rites and ceremonies, were introduced into Ceylon by the last Malabar King who obtained the throne of Kandy, after the extinction of the Siṇhalese Royal Family about the year A. D. 1739; but it would appear from the inscription that the innovation is of much earlier date. The King it is well-known was an eminent patron of Buddhism, having built four Dévâlas in connection with the Vihárê."—*Hon. Sec.*

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ගුරුසිස්‍ය r පරම්පරායෙන් අසනපිරිවානාතැත්කියා ශාසනය වර්ධනකිරීමට යෝග්‍යතැනකට පිරිවෙනපවත්නා ණියායෙන් s සනිටුහන්කොට මෙකී ලාභයෙන් සතර පත්ගන්නා නැලියෙන් බොධියටහා නාථ මෛත්‍රීදෙතනට දවස්එකකට එකිත්එකදේවාලයකට මුළුතැනට පැසිසාල්පසලොසක් මාළුරත්තුත්මස්සක් පොල්තුනක් සකුරුමුළුඑකක් එනු t නැලිමුස්කාලක් ඵනු u දුරුකසාඇතුළුවූදෙයට මසුඑකක් පාත්තෙලට පොල්පසක් සුවඳමල්දහසක් බුලත්විසිසයක් පුවක්පසලොසක්හා මස්එකකට මිරිස්නැලියක් දෙකක් දුත්තෙල්නැලිදෙකක් පිරිබඩසඳුන් පලන් v අටක් සුවඳදුමට අගිල්පලම්තුනක් ගුගුල්පලම්තුනක් ඇතුළුවූදෙයහා අවුරුදුපූජාවට කැකුළුපැසිඑක්සියපනසක් පොල්සියයක් පාත්පූජාවට පොල්දෑසක්හා කිසෝසාමීන් සවගීසළුවූ වෙසගපුර විශේතියපවත් පුර පසලොස්වකදෑක්වා කරණ විශේෂපූජාවට කැකුළුපැසි තුත්සියයක් පොල්දෙසියයක් පාත්පූජාවට පොල්දෙදෑසක්හා ත්‍රිපිටකයෙන් මසකට ග්‍රන්ථ එක්දෑස්සත්සියයක් ලියනනම් එකකට දවස්එකකට සාල්තුනක්මාළුරන් දෙමස්සක්පොල්දෙකක් බුලත්දසයක් පුවක්පසක්මස්එකකටඑනුදසයක්මිරිස්එකක්ඵනුදුරුකසාආදියටපනම්එකක්අවුරුදුඑකකටපිළියට w පනම්සියයක්හා පිරුවත්සාමීන්ට දවස්එකකට වස්නට පැසිසාල්පසක් ගෙනෙනි x වැඩහිඳින නම්පසකට නමකටසතරබැගින් පැසිසාල්විසිසයක් y මාළුරන්අටක්පොල්නවයක් කසපැත්සතක් සකුරුතුත්මුළුබෑයක් පාත්තෙලට පොල්සයක්හා පිරිවෙනටදවස්එකකට බුලත්හිසක් පුවක්පසලොසක් විදෑතෙත්තැනට බුලත්පසලොසක් පුවක්සතක් සෙසුතැනට බුලත්සතලිස්අටක් පුවක්විසිසතරක්හා මස්එකකට එනුපනසක් මිරිස්සයක් ඵනුදුරුකසාදියට පනම්නවයක් දුත්තෙලටහා ඉස්තෙලට විසිදෙනැලිමනාවක්හා අවුරුද්දඑකකට පිරිවෙනට සිව්රුදෙකකට පනම්සියයවටිනා පිළ්රුදෙකක් අදනයට පස්වස්සක් වටිනා පිළිරුඑකක්සතක්වටිනා දත්කඩඑකක් දසයවටිනා වනබඳ z නාදෙකක් පෙරහන්කඩඅෑ අටපිරිකරඑකක් මඟුල්පිරිතෙනි එක්විසිපූටුවෙන්එකක් උඩුවියන්ඇඳඇත්රිලි තිරජවණිකා aa ආදියහා සෙසුතැනට සිව්රුදසයට තිසත්සවටිනා පිළ්රුදසය

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r ශිෂ්‍ය s නියායෙන් t ලුණු u ලූනු v පලම් w පිළියට x ගෙගෙණි y විස්සක් z වණ aa ජවනිකා

ක්හා ගිලන්තැනට අයාස සත්හිදෙන *bb* නෙක් ගිලන්පසය ඇ
තුළුවූවිය දම අඩුවක් නොකොට පවතිනුවහා වැඩලූන්තැනින්
දෙවවදෑල *cc* පානබුනුබඳණීකපය *dd* ගමපිරිවෙනවටනාසප
සදෑනයට *ee* පවතිනුවහා විහාරසන්තක නොයෙක්නම් වලින්
විධානයට පසමුනක්හා ඉතිරිපසයෙන් සතරදිගින්වැඩි මහ
සංඝයාවහන්සේනෙන් නමකට සාල්සතරක් මාළුරන්එකක්
පොල්එකක් සකුරුබෑඑකක් කසපැත්එකක් එනු මිරිස් කසා
අබ දුන්තෙල් පාන්තෙල් ඇතුළුවූදෙය බුලත්දසයක් පුවක්
පසක්හා තෙරනමකට සාල්පසක් මාළුරන්තුනක් පොළ්සත
රක් සකුරුමුලක් එනුඑකක් කසපැත්දෙකක් එනු මිරිස් ඈනු
කසා අබ දුන්තෙල් ඉස්තෙල් ඇතුළුවූදෙයහා බුලත්තිසක්
පුවක්පසළොසක් පාත්නෙලට තෙල්මැඩෑ *ff* එකක්හා තුන්දෑ
සැතපෙනලෙසට කලාල්පැදුරු ඇතිරිලි පැත් වලන්ඇතුළුවූ
දන්වැට නොපිරිහෙලා තුන්මසින් මසවිහාරයට පැමිනි ම
හාසංඝයාවහන්සේට තුන්දවසක් දන්දෙනුවත් ගිලන්තැන
ට පිලිවෙලින් *gg* ගිලන්පසය පවත්වා යනවිට ඒඒදිගින්වත්ත
ල කැලනිය *hh* අතුරුගිරියවිදෑගම කළුතොටමෙකීවිහාරවල
ඇරලවාලනුවත්-පිලිමඝෙය දෑගැප්සාමීන් සංඝාවාසඇතුළුවූ
විහාරයෙහි කලමනා *ii* මෙහෙයටත් මෙහිබඳ විහාරවලමෙ
හෙයටත් ඒඒ විහාරවලයෙහි *jj* ඇතිවතින් දෙනුවත් කියා
ඇරවියනොහැකි අනිසමක් පැමිනීවිට විහාරයෙන් දී ගැල
වෙනුවත් විහාරපිලිබඳ ගම් කුඹුරු මිනිසා සතා ගරුභාණ්ඩ
නොවිකුනුවත් *kk* කිසිකෙනෙකුන්විසින් නොගනුවත් විහාර
යේ පරිවාරජනයන්ගෙන් පිරිවෙනට අභියුක්තනම් සතරක්
සලාදරු? නම් පසක්දත්පසනනම් තුනක් ඇතුළුවූවන් නිති
මෙහෙකරණුවත් සෙස්සවුනුත් ගෙනෙහිවසනතැනට අත්
පාමෙහෙකිරීම් අගන්තුග *ll* තැනටකලමනා උපස්ථානවිහා
රකම්මාන්තආදිවූ සියල්ලමෙහිබැඳිකාරණ වෙනත් සැලැස්වීමු
ත්පිරිවෙනෙහි නියෝගවූ නියාවට නුගුළුවා පවතිනුවත් පිට
කත්‍රය තර්කව්‍යාකරණාදිය දන්නාකෙනෙකුන් පැමිනිවිට වැටු
ප්නබාදී උගනුවත් පාරාජිකාවන්තැන් මෙහිනොවසනුවත්

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bb සංහිදෙන *cc* දේවාවදෑළ *dd* නිකපය *ee* සිව්පසදෑනයට
ff මැඩ, මණ්ඩ *gg* පිළිවෙළින් *hh* කැළණිය *ii* කළමනා
jj විහාරවලහෝ, විහාරවල්හි *kk* නොවිකුණනුවත් *ll* ආග
න්තුක

සෙසුසික්‍ෂා *mm* පදව්‍යතික්‍රමයකලතැනක්බුදුන්වදාළවිණය *nn* කර්‍මයකොටවසනුවත් මෙහිවසනතැන්සූත්‍රාභිධර්‍මවර්‍ණය නක් ව්‍යාකරණාදියෙහි සතතයෙන් අභියෝගකරණුවන් විහාර කර්‍මකාරුවන්ටතරම්වැටුප්දිවෙල්දූන පවත්වනුවත් නිරන්ත රයෙන් සක්සින්නම්ඇදිවූ පංචතූර්යහා කුඩ සේසත් පට අ කාශවියත්ප්‍රාණප *oo* පසිසැටිවඇතුළුවූදෙය පවත්වනුවත්ගෙ හිඇතුළුවූතැන් වැඩිතැනිත් තමහටවැටෙන පසයමෙත්තෙ සුනුතුරුවන් පුදාවැටුප් විහාර තත්‍රුපාදයෙන් *pp* නොකොට පවත්වනුවත් රාජසම්මතපරිද්දෙන් ලියාතුබූ මේ ශිලාලෙඛ නයවූතියාවට මේවිහාරය පවතිනාතෙක්කල් උභයවාසයේ මහාසංඝයාවහන්සේ වසිනුත් රජපුවරජමහඅමාත්‍යාදීන් *qq* වසිනුත් අඩුවක්නොකොට පවත්වා දෙලෝනොවරදවා ස්ව ර්ගාපවර්ගී සම්පත්තියට පැමිණෙනපරිද්දෙන් සිතුවයහපති ——

සූසාළිස්වනු උඳුවප්මස පුර විසේනියලත් රිවිදිනසේළියදා රයරුත්තැන් වදාලමෙහෙවරින් මහබ්සෝසාමින්ටපින්පිනිස කළුබෝවිල වත්තල මහර මාදම්පේ දැඩිගොමුව නවගොදන දෙනවක අරමනසල පිළිමගෙය මඩපය ලැගුම්ගෙය මේආදි වූවිහාරකර්‍මාන්ත සමෘඩ කරවා කෙහෙල්පත්දෙළවෙළින් කු ඹුරුබිජුවට පසලොසමුනක්හා මෙමනැන්ගේවතුහා කසවෙ ළින්අමුනුව අස්වැද්දූනොට කුඹුරද මිරිස්ගලකන්ද වල්පිට කැන්දන්ගමුවහා මාගම්න් ඇලබඩකුඹුර බිජුවට දමුනක්හා දෙල්නොටකුඹුරඇතුළුවූ මෙමගම්වලට ඇතුළත්වූ වල්විල් හා ගැනු *rr* පිරිමි විස්සක්හා ගරුභාඩමොරනොට පට්ටියහා සහිත තුනුරුවන්සන්තකකොට පැපිළියානේ සුනෙත්‍රාමහ දෙවිපිරිවරින් *ss* තෙරසාමින්දක්ෂිනොදක *tt* කොටසලස්වාදුන් හයිඑවූපරිද්දෙන් මේවිහාරයට නායකවූ සමන්තැන්විසිනුත් මෙමක්‍රමයෙන්චිරාත්කාලයක් පවත්නාලෙසසලස්වාතුනුරුව න්උදෙසා දෙනලද යථොක්තප්‍රාකාර *uu* සියල්ලටමනුකිසියම් කෙනෙකුන්ගෙන් අවුලක් උබරණියක් කියන්නක්හෝ පරි වාරජනයාව රාජනියෝගයකින් හෝවයක සලස්වන්නක් හෝ කලකෙනෙක්ඇත්නම් සංජීව කාලසූත්‍රාදිවූ අටමහන රකයඇතුළුව එක්සියසතිසක් නරකයෙහිවැටි අපමණවූදුක්

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mm ශික්‍ෂා *nn* විනය *oo* ප්‍රණීව *pp* තත්‍රොත්පාදයෙන් *qq* මහාමාත්‍යාදීන් *rr* ගැණු *ss* පිරිවන් *tt* දක්ෂිණොදක *uu* ප්‍රකාර

විඳිමට පැමිණෙන්නාහුනම්වෙත් පිතෘඝාතාදිවූ පඤ්චානන්ත
රියකර්ම්මයට ගේතුවූවාහු නම් වෙති.

ස්වදත්තාංපරදත්තාංවා යෙහරන්තිවසුන්ධරාං
ෂෂ්ඨිවර්ෂ සහශ්‍රානි *vv* විෂ්ටයාත් *ww* ජායතෙක්‍රිමිඃ.

තිණංවායදිවාකට්ඨං පුප්ඵංවායදිවාඵලං
යොහරෙබුද්ධභොගස්ස මහාපෙතොභවිස්සති.

ශ්‍රීලංකාධිපතිඃපරාක්‍රමභුජස්සූර්‍ය්‍යාන්වයාලංකෘති
ඝාවෙහංභවතොවචශෘණුතමෙ භූමීශ්වරාභාවිනඃ
ධර්ම්මායාංසදෘශඃසමස්තජගතාං සත්‍යංභවද්භිඃසදා
රක්ෂ්‍යසෞම්‍යසිජතහෂීකෘපයා පුණ්‍යංනථාභුජ්‍යතාං.

යනාදීන් ස්වකීයවූ ආරාධනාවෙන් වදාරණලද
අවනතවචනයද.

එකෛවභගිනීලොකෙ සර්ව්වෂාමපිභූභුජාං
නභොග්‍යනාකරග්‍රාහ්‍ය දෘනොදත්තාවසුන්ධරා.

කියනලද ප්‍රර්ව්වොක්තවචනයද අනාගතයෙහිපැමිනි රාජ
මහාඅමාත්‍යාදීන්විසින් හැමවේලෙහිම සිහිකොට මේකියන
පුණ්‍යක්‍රියාව තමතමා සියඅතින්කළාක්මෙන් සමසිතින් පින්
අනුමෝදන්ව විහාරවාසීන්ට අනියම් වරතිර *xx* ආදිවූ අත්කි
සිතේවයක් නොසලස්වනසේද කවරතරම් කෙනෙකුත් වි
හාරවාසීන් නොවිකුණනසේද රාජආඥමූලිකව බලයලවාමෙ
සියළු කට්වලයම අඛණ්ඩවපවතිනානියායෙන් උත්සාහඇතිව

දානපාලනයොර්ම්මධ්‍යෙ දානාත්ශ්‍රෙයොනුපාලනං
දානාත්ස්වර්ග්ගමවාප්නොති පාලනාදච්චුතං *yy* පදං.

කියනලදහෙයින් එබඳු නිවන්සුවකැමති සත්පුරුෂයාවි
සින් මෙකියන විහාර වර්ධනකිරීමෙහි සාභිලාසඇතිව එමකු
සලානුභාවයෙන් මෛත්‍රී සර්ව්වඥරාජොත්තමයානන් වහන්සේ
දැක බණඅසා කෙළවර බුදු පසේබුදු මහරහතුන්වහන්සේවි
සින් පසක්කළාවූ ශාන්තවූ අජරවූ අමරවූ ක්ෂෙමවූ අමෘත *zz*
මහා නිර්වාන *aaa* පුරප්‍රාප්තියට උත්සාහ කටයුතු.

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vv සහස්‍රාණි *ww* විෂ්ඨායාං *xx* වරිතිර *yy* දච්චුතං *zz* අමෘත
aaa නිර්වාණ

Transcript.

Ṣrí Laṇkádhipatiḥ Parákramabhujas súryyánvayálaṇkṛiti
Ryyáchchambhawato vachaṣṣruṇuta me bhúmíṣwará bháwinaḥ
Dharmmoyaṇ sadṛiṣaḥ samasta jagatáṇ satyaṇ bhavadbhiḥ sadá
Sau*rakshyo*[1] saumayi játa harshakṛipayá *punyaṇ*[2] tathá bhujyatáṇ

Ṣrí Laṇkádhipatiḥ Parákramabhujo rájá vihárottamaṇ
Swa*prasavákhya*[3] makárayaj*jagadi*[4] yantráṇáya tasyádhuná

Ṣrí Buddha varshayen ek dahas nava siya aṭa panas avuruddak piruṇu sanda siri Laka raja pẹminí Mahásammata paramparánuyáta súryya*wanṣábhijáta*[5] mahá rájádhirája Ṣrí Saṇgha Bodhi Ṣrí Parákrama Báhu Chakrawartti Swámín*vahanshéṭa*[6] ekunsális wanu mẹdindina pura pasaloswaka Jayawarddhanapurapravarayehi *sumangala*[7] prásádábhimukha chitra *maṇdapayehi*[8] siṇhásanayehi siri nives saha oṭunu siw *ṣẹṭa*[9] baraṇin sẹdí rajayuvaraja ẹmatigaṇa piriwará devendralíláwen wẹdahinda hẹma *tẹṇhi*[10] kaḷamaná kaṭa*yuktaṭa*[11] vyavasthá vadáraṇa tẹna swargasthawú mawubisawun *wahanshéṭa* pin pinisa abhinava wiháravak karawanalesaṭa ráṇivásala káriyehi *ṇiyukta*[12] Sikurá mudalpotunṭa wadála mehewarin paswisidahasak dana wiyadam koṭa Pánabunubada *Pẹpiliyáṇehi*[13] prákára gópura pratimá *graha*[14] *maṇdapa* bodhi chaitya saṇgháwása déwálasataraya pustakálaya pushpáráma phalárámádín yuktakoṭa *samurddha*[15] karawú wiháraya chirastháyíwa warddhana*waṇa*[16] pinisa pidúyen mema Pẹpiḷiyána há mehi banda Mẹdimála há amutuwa Dimbulpiṭiyen pidúyen wéllen uḍa deniyen dasámunak Kaḷutoṭa badden Araggoḍa wila há mehi bada walpiṭa watupẹlat ẹtuḷuwú tẹn há Pas yodun bada kuḍá Wẹligama há mema gamaṭa etuḷat tulageyi (?) Rangoḍa há Matgonbadden maḍin Kehel sénáwen yáḷaka wapa há mehi bada walpiṭa há Matgon badden Bóbuwala wilin mul bijuwaṭa deyáḷak há goḍin pasalosamunak há Aḷutkúruwa bada Bollatáwilin yáḷaka wapa há mehi bada goḍa há

1 rakshyo, 2 puṇyan, 3 praswákhya, 4 jagati, 5 waṇṣábhijáta, 6 vahanséṭa, 7 sumaṇgala, 8 maṇḍapayehi, 9 sẹṭa, 10 tẹnhi, 11 yuttaṭa, 12 niyukta, 13 Pẹpiḷiyánehi, 14 gṛiha, 15 samṛiddha, 16 wana.

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Sínērața bada Giridora há Beligal nuwara bada Mangedara há Dolos dahas rața bada Mēda goḍin Mēḍalané goḍin pasamunak há kumburu bijuwața sataramunak há Rayigam nuwara banda le (?) Wéragal lena wiharayața pidú Labugama há Saltoṭin gewat ekak há kumburu bijuwața tun pēlak wapa há Wēligam dasagawwa bada Kanaņkayé wihárayața pidú Ittawala Pábataláwala Dám liyadda Tēmbilihira ētuluwú kumburu bijuwața pasamunak há Epámula ówița ekamunu pēlak há Uwáļugoḍa Natugoḍa Udígoḍa Wellaláné walpița ētuluwú tēna há Beligal nuwara bada Bulatgam sēlēsmen Piṭṭágama há pariwára janayangēn desiyapanasak há sarak deyálak há *ētirē*[17] dekak há luņu páru ekak há noyek vihára garubhāṇḍa ētuļuwú siyalla Buddháyatta Dharmáyatta Sáņghikawa pawatiná paridden salaswá palamuwen mahabisó sámíngé ṣrí námayen Sunétrá Mahá Dévi pirivena aswá mé wihárayața náyakawa pēmini Galaturumula Medhaņkara Maha Terasámínwahanségé ṣishya niṣrayen mukta *Mangala* sámínța Sunetrá Maha Déví piriwantera aswá idiriyé dawasa mobawahanségé guru*sisya*[18] paramparáyen asana piriwáná tēn kiyá sásanaya warddhana kirímața yógya tēnakața piriwena pawatná *ņiyáyen*[19] sanituhankoța mekí lábhayen satarapat ganná nēliyen bodhiyața há Nátha Maitrí detenața dawas ekakața ekin eka déwálayakața muluténața pēsi sál pasalosak máļu ran tun massak pol tunak sakuru mulu ekak *lunu*[20] nēli mukkálak *lúnu*[21] duru kasá ētuluwú deyața masu ekak pán telața polpasak suwanda mal dahasak bulat wisisayak puwak pasalosak há mas ekakața miris nēliyak dekak duntel nēli dekak piribaḍa sandun *palan*[22] ațak suwanda dumața agil palam tunak gugul palam tunak ētuļuwú deyahá awurudu pújáwața kēkuļu pēsi ek siya panasak pol siyayak pán pújáwața pol dásak há bisó sámín swargasthawú wesangapura wiséniya pațan pura pasaloswaka dakwá karaņa wisésa pújáwața kēkuļu pēsi tun siyayak pol desiyayak pán pújáwața pol dedásak há tripițakayen masakața grantha ekdás sat siyayak liyana nam ekakața dawas ekakața sál tunak máļu ran demassak pol dekak bulat dasayak puwak pasak mas ekakața ļunu dasayak miris ekak ļúnu duru kasá ádiyața panam ekak awurudu ekakața *piliyața*[23] panam siyayak há piruwan sámínța dawas ekakața

17 ētrú, 18 ṣishya, 19 niyáyen, 20 luņu, 21 lúnu, 22 palam, 23 piļiyața.

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wasnaṭa pęsi sál pasak *geneh i*[24] wędahin͡dina nam pasakaṭa namakaṭa satara bęgin pęsi sál *wisisayak*[25] máḷu ran aṭak pol nawayak kasapęn satak sakuru tunmuḷu bęyak pán telaṭa pol sayak há piriwenaṭa dawas ekakaṭa bulat tisak puwak pasalosak widánétęnaṭa bulat pasalosak puwak satak sesu tęnaṭa bulat satalis aṭak puwak wisisatarak há mas ekakaṭa ḷunu panasak miris sayak ḷúnu duru kasádiyaṭa panam nawayak dun telaṭa há istelaṭa wisi deṇeli manáwak há awrudu ekakaṭa piriwenaṭa siwru dekakaṭa panam siyaya waṭiná pilírú dekak an͡danayaṭa paswissak waṭiná pilírú ekak satak waṭiná dankaḍa ekak dasaya waṭiná *wana*[26] ban͡umá dekak perahankaḍa ę aṭapirikara ekak magul piritehi ek wisi puṭuwen ekak uḍu wiyan ęn͡da ętirili tira *jawaṇiká*[27] ádiya há sesu tęnaṭa siwru dasayaṭa tisa tisa waṭiná pilírú dasayak há gilantęnaṭa áyása *sanhin͡dena*[28] tek gilan pasaya ętuḷuwú wiyadama aḍuwak nokoṭa pawatinuwa há węḍa un tęnin *dewawadála*[29] Pánabunu ban͡da *Ņikapaya*[30] gama pirivena waṭaná *sapasadánayaṭa*[31] pawatinuwa há wihára santaka noyek gamwalin widhánayaṭa pasamunak há itiri pasayen satara digin węḍi maha saṇghayá wahanshégen namakaṭa sál satarak máḷu ran ekak pol ekak sakuru bę ekak kasapęn ekak ḷunu miris kasá aba duntel pántel ętuḷuwú deya bulat dasayak puwak pasak há tera namakaṭa sál pasak máḷu ran tunak pol satarak sakuru mulak ḷunu ekak kasapęn dekak ḷunu miris ḷúnu kasá aba duntel istel ętuḷuwú deya há bulat tisak puwak pasalosak pántelaṭa tel *męn͡dę*[32] ekak há tun dá sętapena lesaṭa kalál pęduru ętirili pęn walan ętuḷuwú dan węṭa no pirihelá tun masin masa wiháravaṭa pęmini mahá saṇghayá wahanshéṭa tun dawasak dan denu wat gilan tęnaṭa *piliwelin*[33] gilan pasaya pawatwá yanawiṭa é é digin Wattala *Kęlaniya*[34] Aturugiriya Wídágama Kaḷutoṭa mekí wiháráwala ęralawálanuwat pilimagęya dágęp sámín saṇgháwása ętuḷuwú wiharayehi *kalamaná*[35] meheyaṭat mehi bada wiháráwala meheyaṭat é é *wiháráwalayehi*[36] ęti watin denuwat kiyá ęrawiya nohęki anisamak pęminiwiṭa wiharayen dí gęlawenuwat wihára piliban͡da gam

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24 gęnehi, 25 wissak, 26 waṇa, 27 jawaniká, 28 saṇhin͡dena, 29 dewáwadáḷa, 30 Ņikapaya, 31 siwupasadánayaṭa, 32 męn͡da, 33 piḷiwelin, 34 Kęḷaṇiya, 35 kaḷamaná, 36 wiháráwala *or* wiháráwalhi.

kumburu minisá satá garubháṇḍa *nowikunuwat* [37] kisi kenekun wisin no ganuwat wiháravé pariwára janayangen piriwenaṭa abhiyukta nam satarak saládaru (?) nam pasak dan pisana nam tunak ẹtuḷuwúwan niti mehe karaṇuwat sessawunut genehi wasana tẹnaṭa atpámehekirím *ágantuga* [38] tẹnaṭa kalamaná upasthána wihára karmmánta ádivú siyalla mehi bẹndíkaraṇa wenat sẹlẹswímut piriwenehi niyógawú niyáwaṭa núguḷuwá pawatinuwat piṭakatraya tarka wyákaraṇádiya danná kenekun pẹminiwiṭa wẹṭup tabádí uganuwat párájikáwan tẹn mehi nowasanuwat sesu *sikshá* [39] pada wyatikramaya kalatẹnak Budun wadá*la* *wiṇaya* [40] karmayakoṭa wasanuwat mehi wasana tẹn sútrábhidharma wiṇaya tarka wyákaráṇádiyehi satatayen abhiyógakaraṇuwat wihára karmmakárádínṭa taram wẹṭup diwel dẹna pawatwanuwat nirantarayen sak sinnam ádiwú paṇchadhuraya há kuḍa sésat paṭa ákáṣa wiyan *práṇapa* [41] payi sẹṭṭa ẹtuḷuwú deya pawatwanuwat mehi ẹtuḷuwú tẹn wẹḍi tẹnin tamahaṭa wẹṭena pasaya men tesu tunuruwan puda wẹṭup wihára *tatruppádayen* [42] no koṭa pawatwanuwat rájasammata paridden liyá tubú mé ṣilálekhanaya wú niyáwaṭa mé wiháraya pawatiná tokkal ubhaya wásayé mahá saṇghayá wahansé wisinut raja yuwaraja *mahaamáptyádín* [43] wisinut aḍuwak nokoṭa pawatwá deló no waradawá swargápawarga sampattiyaṭa pẹminena paridden situwa yahapati.

Susáliswanu unduwap masa pura wiséniya lat rividina séḷiyadarayarun tẹn wadála mehewarin maha bisó sámínṭa pin pinisa Kaḷubówila Wattala Mahara Mádampé Dẹḍigomuwa Navayodana Denawaka Aramana sala pilimageya maṇḍapaya lẹgumgeya mé ádiwú wihára karmmánta samriddha karawá Kehelpatdolawelin kumburu bijuwaṭa pasalosamunak há mema tẹn géwatuhá Kasáwelin amutuwa aswẹddú Toṭakumbura da Mirisgalakanda walpiṭa Kẹndagamuwa há Mágamin Ẹlabaḍakumbura bijuwaṭa dẹmunak há Deltoṭa kumbura ẹtuḷuwú mema gamwalaṭa ẹtuḷatwú walwil há *gẹnu* [44] piriṃi wissak há garubháṇḍa Moratoṭa paṭṭiya há sahita tunu ruwan santakakoṭa Pẹpiḷiyáné Sunétrá Maha Devi *piriwarin* [45] tera sámín *dakshinodaka* [46] koṭa

37 no wikuṇanuwat. 38 ágantuka. 39 ṣikshá. 40 winaya. 41 praṇawa. 42 tatrotpádayen, 43 mahámátyádín, 44 gẹṇu, 45 piriwan, 46 dakshiṇodaka,

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salaswá dunhayi é wú päridden mé wihárayaṭa náyakawú samat tẹn wisinut mema kramayen chirátkálayak pawatná lesa salaswá tunuruwan udesá denalada yathokta*prákára* [47] siyallaṭa matu kisi yam kenekungen awulak uddharaṇayak kiyannak hó pari wárajanayáṭa rája niyógayakin tévayaka salaswannak hó kaḷa kenek ẹtnam saṇjíva kálasútrádiwú aṭa maha narakaya ẹtuḷuwa ek siya satisak narakayehi wẹṭí apamaṇawú duk windímaṭa pẹminennáhu nam wet pitrighátádiwú panchánantariya karmmayaṭa hétuwúwáhu nam weti.

Swadattáṇ paradattáṇ wá yé haranti wasundharáṇ
Shashṭhiwarsha *sahasráni* [48] *wishṭayát* [49] jáyate krimiḥ

Tiṇaṇ wá yadi wá kaṭṭhaṇ pupphaṇ wá yadi wá phalaṇ
Yo hare Buddhabhogassa mahá peto bhawissati

Ṣrí Laṇkádhipatiḥ Parákramabhujas súryyánwayálaṇkritir
Yáchehaṇbhawatowachaṣṣruṇuta me bhúmíṣwará bháwinaḥ
Dharmoyaṇ sadṛiṣaḥ samasta jagatáṇ satyaṇ bhavadbhiḥ sadá
Rakshyo saumayi játa harshakṛipayá puṇyaṇ tathá bhujyatáṇ

Yanádín swakíyawú árádhanáwen wadáraṇalada awanata wachanayada

Ekaiwa bhaginí lóké sarwéshámapi bhúbhujáṇ
Na bhogyá nakaragráhyá dánodáttá wasundhará

Kiyanalada purwokta wachanaya da anágatayehi pẹmini rája mahá amátyádín wisin hẹma wélehima sihikoṭa mé kiyana puṇyakriyáwa tama tamá siya atin kaḷákmen sama sitin pin anumódanwa wiháravásinṭa aniyam *waratira* [50] ádiwú an kisi tévayak no salaswanaséda kawarataram kenekun wiháravásin no wikuṇanaséda rája ájñá múlikawa balaya lawá mé siyaḷu kaṭṭalayama akhaṇḍawa pawatiná niyáyen utsáha ẹtiwa.

Dána pálanayormadhye dánát ṣreyonupálanaṇ
Dánát swargamawápnoti pálanád*achchutaṇ* [51] padaṇ

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47 prakára, 48 sahasráṇi, 49 wishṭháyáṇ, 50 waritira, 51 achyutaṇ.

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Kiyanalada heyin ebandu niwan suwa kẹmati satpurushayá wisin mekiyana wihára warddhana kirímehi sábhilása ẹtiwa ema kusalánubháwayen Maitrí sarwajña rájóttamayánanwahansé dẹka baṇa asá kẹḷawara Budu Pase Budu maha rahatun wahansé wisin pasakkaḷáwú ṣántawú ajarawú kshemawú *amrata* [52] mahá *nirwána* [53] pura práptiyaṭa utsáha kaṭayutu.

TRANSLATION.

I, Parákrama Báhu, Supreme Lord of the illustrious Lanká, the ornament of the solar race, make a request to you, O princes who will hereafter come (to the throne of Lanká); hear ye my words. This religious act is certainly one in which the inhabitants of all the worlds are equally concerned. [1] It is to be maintained by you at all times with feelings of joy and kindness towards me. [2] So, let (the fruit of) my religious act be enjoyed (by you). With a view to the maintenance of that magnificent Vihára bearing the name of his mother,[3] which he caused to be built in the world, King Parákrama Báhu, Supreme Lord of the illustrious Lanká, now grants to the priesthood good villages of various kinds, together with their inhabitants, gardens, tanks and other receptacles of water, and proclaims the (following) edict, (inscribed) on a rock, in order to its continuance for a long time.

On the 15th day of the bright half of the month Mẹdindina (March-April) in the 39th year of (the reign of) the supreme monarch and universal Lord Ṣrí Saṇgha Bodhi Ṣrí Parákrama Báhu, born of the solar race, (and) lineally descended from Mahá Sammata, and who attained to the sovereignty of the illustrious Lanká in the 1958th year of the illustrious Buddhist era, (the said monarch) being arrayed in his 64 ornaments, inclusive of the crown, the abode of Ṣrí (the goddess of prosperity), seated himself in the manner of the god-king, surrounded by kings, sub-kings, and a retinue of ministers, on the throne (erected) in the beautiful hall opposite the Sumangala palace in the eminent city of Jayawarddhana, and, whilst giving orders relative

52 amṛita. 53 ṇirwáṇa,

to the administration of the affairs in every part (ot his kingdom), offered (the following lands)with a view to the long existence and benefit of the temple which Sikurá Mudalpotu, employed in the royal service, had built, in pursuance of the (royal) order directing him to build a new temple with a view to procure merit for the royal mother who had gone to heaven, (built) at an expense of 25,000 coins, at Pẹpiḷiyána in the district of Pánabunu (Pánaduré), and had furnished with ramparts, towers, image-houses, halls, Bó trees, sacred monuments, monasteries, four temples dedicated to gods, a library, flower-gardens, orchards, &c.

This Pẹpiḷiyána, and Mẹdimála (Nẹdimála ?) which adjoins it, and, in addition (thereto), ten amuṇas from the low ground on the upper side of the dam in Dimbulpiṭiya (Divulpiṭiya) ; Araggoḍawila and the adjoining places inclusive of the jungle, meadows, gardens and huts in the district of Kaḷutara ; Kuḍá Wẹligama and its .... Rangoḍa in Pasyodun Kóralé ; one yála [4] of sowing extent from the field Kehelsénáwa with its appurtenances in Maggona District ; two yálas of sowing extent from Bóbuwalawila and fifteen amuṇas of sowing extent of high land in Maggona District ; one yála of sowing extent from Bollatáwila and the adjoining high land in Alutkúruwa ; Giridora in Síné Raṭa (Siyanẹ Kóralé) ; Mangedara in Beligal Nuwara (Kóralé) ; five amuṇas of high ground from Mẹdagoḍa and Mẹḍalengoḍa, and four amuṇas of sowing extent from fields in Dolosdahasraṭa [5] ; Labugama which had been dedicated to Véragallena Vihára .. in the District of Rayigam Nuwara ; one house and one garden with three pẹlas of sowing extent from fields in Saltoṭa ; five amuṇas of sowing extent from fields besides Ittawala, Pábataláwala, Dámliyẹdda, and Tẹmbilihira which had been dedicated to Kananké Vihára in the District of Wẹligama of ten gaws in extent ; one amuṇa and one pẹla of the ówiṭa in Epámula as also Uwálugoḍa, Natugoḍa, Udígoḍa, Wẹllalána with their jungles and meadow grounds ; Piṭṭágama, in the Bulatgama Division of Beligal Nuwara ; 250 attendants, two yálas [6] of oxen, two *elephants* (?,) one páda boat of salt, and various utensils necessary for a Vihára—all these (the king) dedicated

to be the property of Buddha, Dharmma, and the Priesthood, and (then), in the first place, he called the Vihára "Sunétrá Maha Dévì Pirivena" after the illustrious name of the great Queen; gave the name of "Sunétrá Maha Dévì Piriven Tera" to the Priest Maṇgala who had completed his course of study under the great priest Galaturumula Medhankara who was the high priest of this Vihára; and directed that a priest in pupillary succession from him (Mangala), who is qualified to promote the cause of the (Buddhist) religion by answering questions and reciting bana, be appointed to reside in the Vihára.

The produce of the above-mentioned lands is to be appropriated as follows:—For the Bódhi, Nátha Maitrí[7] (Déwále) and each of the (other) Déwálas, each day, fifteen nẹlis[8] of four patas[9] each of cleaned rice for the sake of food, curry worth three massas of gold,[10] three cocoanuts, one packet of jaggery, three-quarters of a nẹli of salt; one massa worth of onions, cumin seed, and turmeric; five cocoanuts for lamp-oil; one thousand sweet-smelling flowers; twenty-six betel leaves; fifteen arecanuts; one or two nẹlis of chillies for one month, two nẹlis of butter, eight palams[11] of sandal for ointment; three palams of agallochum, three palams of sandal, and three palams of bdellium for incense; for the annual offering, one hundred and fifty nẹlis of rice husked without boiling and cleaned, and a hundred cocoanuts; for the offering of lamp-light, a thousand cocoanuts; for the special offering made from the 5th day of the bright half of Wesak (May-June) on which Her Majesty the Queen went to heaven to the 15th of the bright half, three hundred nẹlis of rice husked without boiling and cleaned, and two hundred cocoanuts; for the offering of lamp-light, two thousand cocoanuts; to one priest who writes one thousand seven hundred granthas[12] of the Tripiṭaka in one month, three nẹlis of rice, two gold massas' worth of curry, two cocoanuts, ten betel leaves, five arecanuts for each day; ten (nẹlis) of salt, one of chilly, one fanam worth of onions, cumin seed, turmeric, &c., for one month; one hundred fanams for clothing for one year; to the Principal of the Viháré, five nẹlis of cleaned rice for his daily meals; to five resident priests of the establishment, twenty-six (?)

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nẹlis of cleaned rice at the rate of four for each of them, curry worth eight gold (massas), nine cocoanuts, seven young cocoanuts, three and half packets of jaggery ; for lamp-oil, six cocoanuts ; for the daily use of the Vihára, thirty betel leaves, fifteen arecanuts ; to the Vidáné, fifteen betel leaves and seven arecanuts ; to the rest, forty-eight betel leaves, twenty-four arecanuts, and for one month fifty (nẹlis) of salt, six chillies, nine fanams worth of onions, cumin seed, turmeric, &c. ; for butter and ointment for the head, twenty-two and half nẹlis ; for the annual use of the Vihára, two cloths worth a hundred fanams for two yellow robes ; one cloth for an under garment worth twenty-five fanams ; one alms (covering) cloth worth seven (fanams) ; two pieces of cloth for sore-bandages worth ten ; eight[13] priestly requisites, (such as) the water strainer, &c. ; one (set of) twenty-one chairs used in reciting the Magul Pirita ;[14] canopies, bed-sheets, curtains, screens, &c. ; for the rest of the priests, ten pieces of cloth, valued at thirty (fanams ?) each, for ten robes. Moreover, the royal pleasure is that, in the case of sick priests, until their recovery from sickness, the expenses for sick diet, &c., should be borne without diminution ; that the village of Nikapaya in the District of Pánabunu granted from the place (throne) on which (the king) was seated, should be (appropriated) for the supply of the four[15] priestly requisites with a view to the maintenance of the Vihára ; that five amuṇas be allowed to the (Vidáné) manager from the several villages belonging to the Vihára ; that from the remaining income, to each of the priests coming from the four quarters, four nẹlis of rice, curry worth one gold (massa), one cocoanut, half a packet of jaggery, one young cocoanut, salt, chillies, turmeric, mustard, butter, lamp oil, &c., ten betel leaves, five arecanuts (shall be given) ; and to one elderly priest, five (nẹlis) rice, curry worth three gold massas, four cocoanuts, one packet of jaggery, one (nẹli) of salt, two young cocoanuts, chillies, onions, turmeric, mustard, butter, and oil for the head ; thirty betel leaves, fifteen arecanuts, one cup of oil for lamps, mats, sheets, water-pots, &c., sufficient to accommodate him for three days (should be given) ; that alms be given for three days regularly to the priests who

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come to the Viháré every three months; that, after having supplied medicines, &c., to the sick priests in due order, they be escorted, when they go back, to the Viháras in the different quarters, such as, Wattala, Kẹlaniya, Aturugiriya, Vídágama, and Kalutoṭa; that, for (the performance of) the work in this Vihára consisting of its image-house, the dágaba, and the residence of the priests, and of the work in the Viháras attached to this Vihára, the expenses should be defrayed from the income of the respective Viháras; that, in case of any unavoidable emergency, deliverance be effected by giving from (the income of) the Vihára; that the villages, fields, people, beasts or common property belonging to the temples be not sold; that they be not purchased by any one; that the attendants of the Vihára, including the four servants of the Vihára, five messengers ? and three persons to cook food and that other attendants should constantly perform service, in conformity with the rules of the Vihára, strictly attend to all servile work due to the priests of the establishment; to the hospitable treatment of priests who are guests (at the Vihára), and to all work of the Vihára together with other business usually assigned to them; that when any one versed in the Three Piṭakas, in Logic, Grammar, &c., come (to this Vihára), the priests should give him maintenance and learn from him; that those who have been guilty of the Párájiká offences should not remain here; that those who have transgressed the other precepts should reside here (after having expiated their crimes) by observing the rules of discipline prescribed by Buddha; that the priests who reside here should constantly study the Sutra, Abhidharma, Vinaya, Logic, Grammar, &c.; that the workmen, &c., of the Vihára, should be duly provided with means of subsistence; that the five-fold service of the conchs, clarions. &c., and such articles as umbrellas, white parasols, silk canopies, small drums,[18] head dresses,[19] jackets, &c., should be constantly used; that the other expenses and offerings to the three gems should be kept up (as) regularly (?) as the necessaries allowed for priests who reside here and for priests who come here. It will be well if, in conformity with this Rock-Inscription caused to be inscribed by royal command,

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the two classes of Priests, Kings, Sub-kings, Prime Ministers, &c., take care to maintain this Vihára perfectly and to attain the bliss of heaven and Nirwáṇa,[20] not having failed (to act properly as regards) both worlds.

On Sunday the 5th day of the bright half of the month Unduwap (November-December), in the 44th year (of his reign, the abovenamed King Srí Parákrama Báhu) with a view to procure merit for the great Queen, gave orders to Séḷiya-darayarun and caused to be completed the work of the image houses, halls, cells, &c., in the Viháras of Kalubóvila, Wattala, Mahara, Mádampé, Deḍigomuwa, Navayodana, Denawaka and Aramanasala, and granted (the following lands, &c.,) to the venerable priest Sunétrá Mahadévi Piriwantera of Pẹpiḷiyána pouring out the water of donation[21] and dedicating them to the Three Gems, to wit:—

Fifteen amuṇas of paddy sowing extent from Kehelpat-dolavela, and houses and gardens thereabout; Toṭakumbura recently aswẹddumised in Kasawela; Mirisgala Kanda with the jungle and open ground thereon; Kẹndangomuwa; Ẹlabaḍa-kumbura of two amuṇas paddy sowing extent and Deltoṭa kumbura (both) in Mágama; tracts of forest and low lands contained in these villages, twenty males and females; Moratoṭa and Paṭṭiya for the purpose of supplying furniture for the Vihára. The learned and high priests of this Vihara should cause this to continue for a long time by acting exactly in the manner above described.

If any one should hereafter disturb, encroach upon, or complain of any one of the abovementioned things given for the benefit of the Three Gems, or if any one should impose a new task by royal command, he will be born in hundred and thirty-six hells including eight principal hells, such as, Saṇjíva, Kálasútra, &c., and suffer indescribable misery and be liable to the punishment assigned to such as have been guilty of the Panchánantariya crimes, such as parricide, &c. If any persons take back land given by himself or by another, or appropriate the produce thereof, he will be born a worm in fæces (and continue in that state) for a period 60,000 years.

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If any one takes away grass, or wood, or flower, or fruit which belongs to Buddha, he will become a great Préta.[22]

May future kings, great ministers, &c., constantly bear in mind the humble request :—

" I, Parákrama Báhu, Supreme Lord of the illustrious Lanka, the ornament of the solar race, make a request to you, O princes, who will hereafter come (to the throne of Lanka) ; hear ye my words. This religious act is certainly one in which the inhabitants of all the worlds are equally concerned. It is to be maintained by you at all times with feelings of joy and kindness towards me. So, let (the fruit of) my religious act be enjoyed (by you.)"

And the old saying :—

" Land (become) sacred [24] by donation is the only sister of all the princes in the world ; it is not to be possessed nor ought any tax be imposed [25] on it."

May they constantly think on the above cited words, and, with an even mind, realize [26] the merit which accrues from this religious act as if it was done by themselves. Let no unusual services, (such as, payment of) taxes or tribute [27] be imposed on the residents of the Vihára. Let no residents of the Vihára be sold away by persons of any rank. Let all these orders be strictly carried out with energy under the royal patronage.

"As between a gift and protection, protection is superior to a gift ; by means of a gift one attains heaven ; by means of protection one attains the imperishable state."[28]

A good man, therefore, who desires to enjoy such happiness of Nirváṇa, should take a deep interest in the maintenance of the abovementioned Vihára and endeavour, by the efficacy of the same meritorious act, to see the Supreme, Omniscient Maitrí Buddha, to hear his sermons, and, at last, to enter the city of the great Nirváṇa which is tranquil, undecaying, undying, safe and immortal which was attained by the (Supreme) Buddhas, inferior Buddhas, and the great Rahats.

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NOTES.

1. The religious act referred to, is the building of the Vihára and endowing it with a view to its maintenance. This act is said to be *sadṛiṣaḥ* "common to all," i.e., an act in which all are interested.

2 Literally: "with joy and kindness produced towards me."

Sunétrá. The last two lines of the *slóka* p. 194 (omitted by an oversight) are inserted here:—

Sadgrámán vividhán pradáya sajanánáráma vápyáṣrayán
Saṇghádhinatayá chiráya tanute sthátuṇ ṣiláṣásanaṇ

4. One *yála* is 1280 *kurunis* = 32 *amuṇas.*

5. Dolosdahasraṭa is Kandabaḍa Pattu, Wẹllabaḍa Pattu and the Taṇgalla District of Giruwá Pattu.

6. One *yála* of oxen is 20 head.

7. *Nátha Maitri* is the God Nátha who is to become Maitrí Buddha.

8. One *nẹliya* is equal to 1-32nd of a bushel.

9. One *pata* is ¼th of a nẹliya.

10. One *massa* of gold is equal to about 32-100th of a rupee.

11. One *palama* is ⅛th of a pound in weight.

12. One *grantha* is a stanza of the Anushṭhup metre consisting of 32 syllables.

13. The eight priestly requisites are the water-strainer, the alms-bowl, the three robes, the girdle, a razor, and a needle.

14. *Magul pirita,* a protectionary formula recited on festive occasions.

15. The four priestly requisites are clothing, food, bedding and medicines.

16. The word in the original is *atpámehekirima,* which literally means 'doing service with hands and feet.'

17. *Párájiká* is a term applied to the most heinous offences committed by a Buddhist priest, of which there are four, viz., sexual intercourse, theft, taking away life, and pretending to be an Arhat or possess supernatural powers.

18. The original reads *práṇapa* which I think is a mistake of the copyist for *pranava* which means 'a small tabor' or 'drum.'

19. The word *payi* which is generally applied to a 'purse' is here rendered *ispayi* 'head-dress' as the context seems to require it.

20. This might also be rendered 'the bliss of release in heaven.'

21. The word *dakshiṇodaka* compounded of *dakshiṇá,* 'gift'; and *udaka,* 'water,' is a term applied to the ratification of a gift by pouring water on the right hand of the donee.

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22. *Panchánantariya*, a term applied by the Buddhists to five deadly sins which are visited with immediate retribution, viz., matricide, parricide, the murder of an Arhat, the shedding of Buddha's blood, and schism in religion.

23. *Préta*, a hobgoblin, a disembodied spirit subject to suffering.

24. The original is *udáttá* which means 'great' or 'illustrious,' 'dear,' or 'beloved.'—*Wilson*.

25. The word *karagráhyá* which is here rendered 'tax be imposed' admits of being rendered 'is not to be married or taken with the hand.'

26. *Anumódanwa* is literally to be pleased with, but generally used in the sense of taking pleasure in or a part of the merit acquired by another.

27. Reading *varikara* or *varitira* for *varatara*. *Vari* being Tamiḷ for 'tax,' and *kara* Sanskṛit or *tira* Tamiḷ, for 'duty,' 'tribute' or 'impost.'

28. *Accyutan padan*, a state from which there is no fall—one of the terms for Nirwáṇa.

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FOLK-LORE IN CEYLON.*

By W. Guṇatilaka, Esq.

(Read, September 14th, 1882.

Very great interest and importance attach to the folk-lore of any nation, as is evidenced by the labors bestowed on the subject by eminent writers, and the manner in which those labors have been appreciated. The tales of a people once collected and recorded afford material alike for the ethnologist, the philologist and the historian to build upon, and enable them to arrive at truths previously unknown, and to throw fresh light upon theories which are but partially established. It is not the amusement which the tales and stories afford that makes them valuable but it is the great truths which they point to in the field of literature and science that commend them to our notice and study. Readers who wish to have some idea of the importance of folk-lore to ethnology and its cognate sciences, will find the subject fully treated in the "Chips from a German workshop" of Max Müller, and in the introduction to the "Popular Tales from the Norse" of Mr. Dasent.

While different writers have labored in the work of collecting tales in other countries, while each successive number of the "Indian Antiquary" presents to us the folk-lore of the Panjáb and other parts of India, it is a matter both of regret and surprise that no writer in Ceylon has, so far as I am aware, yet begun to work in a systematic manner in collecting the folk-lore of this Island.

* I was requested by the Honorary Secretary of this Society, about a month ago, to prepare a Paper to be read at this Meeting, and he suggested the Folklore of Ceylon as a subject that would be of interest. Although the time at my disposal was insufficient either to collect materials, or, when collected, to digest them, I readily accepted the undertaking, convinced that any shortcomings on my part would be excused in view of the shortness of the time given me and the difficulty of the subject to be dealt with.

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Mr. Steele the author of a metrical translation of the *Kusa Játaka* has,—no doubt with the view of attracting the attention of literary men to this interesting subject,—given a few Siṇhalese stories as an appendix to his work, and has concluded them with the following appropriate observations :—

"Old-world household stories are very plentiful in Ceylon. The foregoing may be of interest as shewing how rich a field, one little harvested yet, lies open to the gleaner. When it is remembered that, besides the aboriginal wild race, the Vẹddás, the Island is the home of Siṇhalese, an A'ryan race from the upper valley of the Ganges, of Tamiḷs, of Moors, the descendants of the ancient Arab navigators, who, as Ṣinbad avouches, voyaged often to Serendib, of Malays, not to mention Parsís, Chinese, Kaffirs from Eastern Africa, Máldivians, Bengális and many others,—men of widely diverse descent and creeds, the abundance of, so to speak, unwrought folk-lore will be readily recognised.

"It is the writer's hope, should the present venture meet with favor and acceptance, to offer a large and more varied selection to the reader hereafter."

The hope here entertained has not, I think, been realized, nor has the subject been taken up by any other writer that I am aware of.

A complete collection of the tales and stories existing in Ceylon,—and I think they exist as abundantly here as in any other country in the world,—can only be the work of time. It is therefore desirable that, rather than wait to make such a collection, writers who may wish to labor in this field of literary investigation should publish what stories they may collect in the columns of this Society's Journal as the only literary periodical in the Island.

The present Paper is merely a beginning in this direction, and it is to be hoped that other writers who are more able than myself to undertake the task, and have more leisure at their disposal than I can command, will from time to time contribute their collections to this Journal, and thus supply a store of materials for future scientific and linguistic investigations.

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In the work of collection it is necessary that a great deal of care and discrimination should be exercised, for what is really wanted and what can lead us to real truths are the genuine stories of the Siṇhalese—those which are quite free from foreign influences and have existed among the people from time immemorial. These can only be gathered from the inhabitants of villages and of the remoter parts of the Island into which western civilization has not yet penetrated. In the principal towns and suburbs there are now current among the Siṇhalese several stories taken from English books and other sources, and hence too much care and caution cannot be exercised in deciding whether a story is really free from such influences or not.

In this paper I am able to give only one Siṇhalese story out of the collection I have made. Its aim is to shew the cunning and avarice of women and the fertility of their resource when tricks have to be resorted to for the accomplishment of an object, the averting of a calamity or the getting out of a difficulty.

In order to understand the story it is necessary that the reader should know what is meant by the expressions "to take *sil*" and "to give *sil*." *Sil* is a religious observance. "To take *sil*" is to vow or to promise and solemnly undertake to follow strictly the precepts of Buddha, not to kill, not to steal, not to drink &c. One desirous of taking *sil* attends the Paṇsala and after bowing down in reverence to the priest recites "the three *saraṇas*" as follows, the devotee repeating them after him :

Buddhaṇ saraṇaṇ gachchhámi,
Dhammaṇ saraṇaṇ gachchhámi,
Saṇghaṇ saraṇaṇ gachchàhmi.

This is done three times after which the commands or precepts are recited by the priest and repeated by the devotee. In this ceremony the priest is said "to give *sil*" and the devotee "to take or receive *sil*."

I must also premise before beginning the story that when a priest is invited by a layman to his house for the purpose of performing a religious ceremony or of partaking of meals usually

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called *dan* or *dána*, "a gift or any thing given," it is not permitted to the priest to decline the invitation, except under unavoidable circumstances such as sickness or a prior engagement.

The story then runs thus.

Once on a time there was a simple and dull-witted man who had a cunning and artful wife. The woman was, however, much devoted to religion, and was a regular attendant on *póya* days at the Vihára and Pansala in order to worship Buddha and to receive *sil*. The man, who had previously paid no attention to religion, was one day seized all of a sudden with a desire to follow the example of his wife, and calling her immediately to his side said, "I wish to take *sil*: tell me how I should set about it."

The wife delighted to see her husband form so good a resolution said, "Get up very early in the morning, go to the Pansala with a pingo of boiled rice and curries, offer them to the priest, and repeat the words which he will pronounce."

The earnestness with which the man formed his resolution and his anxiety to act on it were so great that sleep fled from his eyes, and he impatiently watched for the dawn to hasten to the priest's residence. Long before the break of day he set out for the Pansala which lay about a mile from his house. On arriving there he found the door closed, but he knocked with such violence as to rouse the priest who was fast asleep in an inner chamber.

"I wonder" said the priest to himself "who this can be that disturbs my repose at this ungodly hour." So saying he rose and began to rub his eyes. The knocks on the door continued with redoubled vigour. The priest then jumped out of bed, and approaching the door with some degree of anxiety said "*Kavuda?*", "Who's there?"

The man, following literally the instructions of his wife as to repetition, replied "*Kavuda?*"

The priest could not understand how any one could be in the mood for fun at such a time or place, and drawing still nearer the door said, "*Mokada?*", "What's the matter?"

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"*Mokada?*", repeated the man.

The priest was bewildered. He could not for the life of him understand the meaning of so strange a proceeding, and he called out in a loud and stern tone, "*Allapiya*", "Lay hold (of him)."

"*Allapiya*" was as quickly echoed forth.

The priest then went into one of the rooms to wake up his servant, and in the meantime the simpleton, hearing nothing more, concluded that the ceremony was over and returned home, leaving the pingo at the door. The priest and his servant opened the door to see what it all meant, and right glad were they to find the pingo, but they could see no one.

On reaching home the man called his wife to his side and said, "I have received *sil*: I feel such a change: I am determined to be more assiduous than you have been in the observance and practice of the rite." The man then went to work in the field, returned home in the evening, and took his dinner, but was scarce in bed before he repeated "*Kavuda? Mokada? Allapiya.*"

"What's the sense of these words?", enquired the wife in surprise.

"I am reciting what the priest taught me when he gave me *sil*," said the man.

"I wonder if you're right in your head!", said the wife.

"Nay," said he, "in right good earnest I tell you, I repeat what the priest taught me. I am practising *sil*."

"Don't talk to me," retorted the woman. "If you're not mad already, you're very near it!"

The man, however, paid no attention to his wife's words believing her to be in jest, but kept repeating the words all night long at frequent intervals, to the serious disturbance of his wife's rest and that of the other inmates of the house. This went on for several nights, and nothing that the wife could think of had the effect of convincing the man of his mistake.

About this time three thieves broke into the King's Treasury at night, and stole from it a part of his treasure, consisting of gold, silver, precious stones, pearls and jewels of great value.

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Carrying off their booty they came to the *pilikanna* [back part] of the man's house, and, as it was a safe and convenient spot for the division of their spoil, they began to divide it. They had hardly commenced their task when they were startled by the words "*Kavuda? Mokada? Allapiya*" in a loud voice from within the house.

"We are undone," said one of the thieves: "Discovered most certainly," said another: "Hush! hush!", said the third, "the words may have been addressed to somebody else."

So they made up their minds to go on with the division, but had scarcely recommenced before the same words "*Kavuda? Mokada? Allapiya*" fell on their ears. Then they forthwith took to their heels leaving the booty behind.

The man hearing all the clatter outside, went to the *pilikanna* with a light, and saw to his amazement the three heaps of treasure. He immediately awoke his wife and took her to the spot. Her eyes beamed as she beheld the unexpected wealth. Husband and wife together conveyed the heaps into the house, and all was secure in trunks before the day dawned.

"Now," said the man, "was it not my observance of *sil* that brought us this luck?"

"Yes," said the wife, "I am glad you have been so earnest in its practice."

The man's thoughts were now directed to the consideration, as to how best he might shew his gratitude to the priest who had given him *sil*.

"It is our duty," said he to his wife, "to make a gift of one-third of the wealth to the priest who gave me *sil*, and who has thus been the means of our acquiring this unlooked for fortune. Prepare breakfast for him, therefore, to-morrow morning, and I will invite him to partake of it, and to receive the offering of a third of the treasure."

"Nay, nay," said the woman, "that will never do. What the priest taught you was not *sil*."

"Nonsense," said her husband, "hold your tongue and attend to what I say. I must shew my gratitude to the priest; I must give him a third of the wealth."

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"Well, if you must—you must" said the woman.

Words and tears were of no avail. The man was firm as a rock, and his wife gave up all hopes of dissuading him from his purpose.

Next morning she prepared meals for the priest. The man called at the Paṇsala and said to the priest: "My lord, you were kind enough to give me *sil* some time ago, and I have been a constant and diligent observer of the rite ever since. The result is that I have been blessed with very valuable treasure, quite sufficient to keep me and mine comfortable for many generations to come. Condescend therefore to repair to my humble abode, partake of the meal I have prepared for you, and receive one-third of the fortune I have come by, as a token of my gratitude."

"I never saw you before," said the priest, "nor do I remember having ever given you *sil*."

"Then it must be some other priest in this Paṇsala," said the man; "it matters little which, only come and receive the gift.

The man led the way and the priest and his servant followed, not, however, without some suspicion and fear. When they had come within sight of the house the man saw his wife standing in the compound.

"Come on leisurely," said the man to the priest, "while I run a-head to see that everything is ready for your reception." So saying the man ran up to his wife and whispered in her ear, "Has our neighbour brought the curds we ordered last evening?"

"Not yet."

"I will go and fetch it then," said he; "in the meantime give the priest a seat and attend to him till I return."

Now when the priest saw the man whispering in the woman's ear, his suspicions of some foul play, which had already been roused, were almost confirmed.

So when he got to the house he said to the woman, "Pray what did your husband whisper in your ear?"

"Bad luck to you!", said the woman, "my husband is gone to fetch a rice pounder to make an end of you!"

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When the priest heard this he ran as fast he could and the servant after him.

They had not run far before the man returned with the curds.

" Why are they running away ?" said he.

"That's more than I can say," answered his wife; "but the priest told me to ask you to follow him with a rice-pounder."

The man hastened into the kitchen, took up a rice-pounder, and away he went at full speed.

" Stop a bit! stop a bit! your Reverence," he bellowed.

But the priest, seeing the man actually following with a rice-pounder, redoubled his steps and was soon out of sight, and the man could not find him though he searched every nook and corner of the Paṇsala.

So the man returned home and never more thought of offering the wealth to the priest, and right glad was the woman to find that her plan had succeeded so well.

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BUDDHA'S SERMON ON OMENS.

By Louis De Zoysa, Mahá Mudaliyár.

(*Read, September 14th, 1882.*)

That the Founder of Buddhism has repudiated caste and superstition both in theory and practice, is well known. A high authority* has characterized Buddha as "the great opponent of Hindú caste and superstition." But in countries like Ceylon, in which Hindúism had prevailed before the introduction of Buddhism, caste and superstition still exist though in a modified form; and writers whose information is derived from secondary sources are apt to forget the real teachings of Buddha on these subjects. A notable instance of this I may mention here. A recent writer,† "On the Religions of India" has, according to a review of his work in the *Athenæum*, attributed the introduction of caste into Ceylon to the influence of Buddhism!

I hope to lay before the Society from time to time, translations of extracts from Buddhist writings bearing on these two subjects. In the present note I shall confine my remarks to the subject of "superstition," reserving those on "caste" for a future occasion.

A fair idea of Buddha's views on superstition may be formed on reference to two papers published in this Society's Journal. I allude to the able translation of "*Brahmajála Suttaṃ*"‡ by the late Revd. D. J. Gogerly, in which various superstitions are enumerated and condemned as "unworthy and animal sciences," and to my own translation of two Játakas, (*Nakkhatta* and *Námasiddhi*),§ one of which exposes the folly of

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* The late learned Dr. Mill, Principal of Bishop's College, Calcutta.

† Mr. A. Barth. (Trübner's Oriental Series.)

‡ C A. S. Journal 1846 (Reprint, 1861) pp. 17—62.

§ C. A. S. Journal 1880, Part II, pp. 29—33.

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believing in astrology, and the other of the practice of conferring on individuals what are supposed to be lucky or auspicious names.

My special object however in the present note is to bring to light the true object of *Mangalan Suttan*, one of the most remarkable discourses of Buddha against "superstition," which is found in two of the canonical Scriptures of Buddhism, namely in the *Sutta Nipáta* and *Khuddaka Pátha* sections of the *Khuddaka Pátha* of the *Sutta Pitaka*.

There are three English translations extant of this discourse—one by the late Rev. D. J. Gogerly, in the *Ceylon Friend* for June 1839, another by the late Professor R. C. Childers in his translation of the *Khuddaka Pátha*, and a third in the late Sir M. Coomára Swamy's translation of *Sutta Nipáta*; but by an unhappy rendering of one expression by the learned translators, the true object of the discourse, namely, *that of exposing the folly of believing in omens*, has been completely kept out of view, and the discourse is simply regarded as a series of excellent moral maxims. Mr. Gogerly rendered the words "*etan mangalan uttaman*," "these are chief excellencies": Mr. Childers, "this is the greatest blessing": this is also the rendering adopted by Sir M. Coomára Swámy.

When Mr. Childers' able and lucid translation of *Khuddaka Pátha* appeared in 1874, I ventured to address a letter to that gentleman referring him to the *Atthakathá* or Commentary on the discourse, which explains its origin and objects, and submitting to him whether the words "*etan mangalan uttaman*," which he has rendered "this is the greatest blessing," should not be more correctly rendered "this is the best omen," or "these are the best omens." In reply he approved of my proposed rendering, but unfortunately having mislaid his letter, I am deprived of the gratification of producing it, but it will be seen that my late lamented friend has made the following note in the Addenda to his Páli Dictionary Vol. II. P. 617 s. v. "'*mangalo*,' '*mangalan*,' means also 'an omen.' I learn from Louis de Soysa that '*etan mangalan uttaman*' should be rendered 'this is the best omen.'"

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The reasons which have induced me thus to render the words "*etaṃ maṅgalaṃ uttamaṃ*" will be seen from the following condensed translation of the introduction of this discourse in the Commentary.

"What is the origin of *maṅgalaṃ suttaṃ?* It was the practice for people in Jambudípa to assemble at the gates of cities, in meeting houses and other places, and to hear the recital of various stories such as those of Sítá, Bharata, &c. The people discussed various subjects at these meetings. Each discussion some time lasted for four months. On one occasion, the subject of discussion happened to be that of *maṅgalaṃ* (happy or auspicious things i. e. good omens). What is a *diṭṭha maṅgalaṃ* (a good omen of sight)? What is a *suta maṅgalaṃ* (a good omen of smell or taste or touch)? Do you know what a *maṅgalaṃ* is?, said some of the audience present). One of them, a believer in omens of sight (*diṭṭha maṅgaliko*), said, 'I know what a *maṅgalaṃ* is. For example, a man rising up early in the morning sees a speaking bird,* tender fruits of the bilva tree (*Ægle marmelos*), a pregnant woman, a child, an ornamented brimming jar, a fresh cyprinus fish, a thorough bred horse, or the likeness of one, a bull, a cow, a tawny coloured cow, or any other object of an auspicious nature,—it is a *maṅgalaṃ*.' Some of the audience accepted his theory, but those who did not entered into a dispute with him.

"A believer in omens of hearing (*suta maṅgaliko*) remarked that the eye sees what is pure and what is impure, what is good and what is bad, what is pleasant and what is unpleasant. If what is seen by the eye be a *maṅgalaṃ* (good omen), then every object of sight must be one. What is seen therefore is not a *maṅgalaṃ*: that which is deemed a true *maṅgalaṃ* is that of hearing. If a man rising up early in the morning hears a sound such as 'it has prospered,' 'it is prospering,' 'it is full,' 'it is fresh,' 'it is delightful,' 'prosperity,' 'increase of prosperity' 'the lunar constellation,' 'to-day is auspicious,' 'a lucky moment,' a 'lucky day,' or any other pleasant sound deemed auspicious, this is said to be a *maṅgalaṃ*.

* Such as a parrot, mina, &c.

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"Whereupon a believer in omens of smell, taste and touch, (*muta maṅgaliko*) addressed the meeting saying:—'A man hears what is good and what is bad, what is pleasant and what is unpleasant; if what is heard by the ear be a *maṅgalaṅ*, (good omen) then everything heard must be a good omen also. I say therefore that *suta maṅgalaṅ* is not a true *maṅgalaṅ*, and that the true *maṅgalaṅ* is what is called *muta maṅgalaṅ*. For example, if a man rising up early in the morning smells the fragrance of the lotus and other sweet smelling flowers, uses fresh dentrifice, touches the earth, or ripe corn, or fresh cow-dung, or a turtle, or a heap of sesamum seed, or flowers, or fruits, daubs (the floor) with fresh earth, puts on a new cloth, wears a new turban, or smells any other sweet smells, tastes or touches an object deemed auspicious—it is a *maṅgalaṅ*.'

"Thus men all over Jambudípa formed themselves into groups, and began to discuss what the real *maṅgaláni* are. From men, their guardian deities, from them, their friends the terrestrial deities, from them, their friends the celestial deities, from them, their friends the deities of the Chátummahárájika heavens, and from them, all the deities as far as Akaniṭṭha, the highest of the heavens, took up the subject of *maṅgalaṅ*, and forming themselves into groups, began to discuss what *maṅgaláni* are. Thus the discussion lasted for twelve years amongst men and gods. (except among the disciples of Buddha) throughout the ten thousand worlds of the universe, but they were unable to solve the problem. At last the gods of the Távatiṅsa heavens approached Sakko, and begged of him to declare what the *maṅgaláni* are. The King of the gods enquired of them where the Supreme Buddha was then residing. Being told that he was then residing at Jétavana Monastery in the city of Sávatthi, he directed one of the gods to repair to him, and beg him to declare what *maṅgaláni* are, and the god did so."

The sequel is told in the Suttaṅ itself, and now I have the pleasure to reproduce Mr. Childer's masterly version of *Maṅgala Suttaṅ*, only substituting the expression '*this is the best omen*,' for 'this is the greatest blessing.'

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"Thus I have heard. On a certain day dwelt Buddha at Ṣrávasti, at the Jétavana Monastery, in the garden of Anáthapiṇḍaka. And when the night was far advanced a certain radiant celestial being, illuminating the whole of Jétavana, approached the blessed one, and saluted him and stood aside. And standing aside addressed him with this verse :—

'Many gods and men, yearning after good, have held divers things to be blessings *(good omens)* ; say thou, what is the greatest blessing *(the best omen or the best omens)* ?

Buddha :—'To serve wise men and not serve fools, to give honour to whom honour is due, this is the greatest blessing *(this is the best omen or these are the best omens)*.

'To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires, this is the greatest blessing *(this is the best omen or these are the best omens)*.

'Much knowledge and much science, the discipline of a well trained mind, and a word well spoken, this is the greatest blessing *(this is the best omen or these are the best omens)*.

'To succour father and mother, to cherish wife and child, to follow a peaceful calling, this is the greatest blessing *(this is the best omen or these are the best omens)*.

'To give alms, to live religiously, to give help to relatives, to do blameless deeds, this is the greatest blessing *(this is the best omen or these are the best omens)*.

'To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds, this is the greatest blessing *(this is the best omen or these are the best omens)*.

'Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons, this is the greatest blessing *(this is the best omen or these are the best omens)*.

'To be long-suffering and meek, to associate with the priests of Buddha, to hold religious discourse at due seasons, this is the greatest blessing *(this is the best omen or these are the best omens.)*

'Temperance and chastity, discernment of the four great truths, the prospect of Nirváṇa, this is the greatest blessing *(this is the best omen or these are the best omens)*.

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'The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure, this is the greatest blessing (*this is the best omen or these are the best omens*).

'They that do these things are invincible on every side, on every side they walk in safety, yea, theirs is the greatest blessing, (*theirs are the best omens*).' "

It may be remarked, how could such distinguished scholars as Gogerly and Childers have committed such a mistake as the one referred to? The matter is easily explained. They have evidently translated the word *maṅgalaṇ* in its ordinary sense,* without referring to the commentary which explains the special sense in which the word is used in this discourse. This is not to be wondered at, seeing that even some of the learned Buddhist Priests of the present day commit the same mistake and interpret the discourse simply as a series of moral maxims. Strangely enough, this discourse is used by Buddhists even for purposes of superstition, such as, exorcism, etc. It is so used by the Kandyan Buddhists according to Mr. C. J. R. LeMesurier, C.C.S., who, by the way, calls it "the Sutra of Festivals" which might lead one to suppose that it has some connection with the various Kandyan Hindú Festivals, which he describes in his account of "The Principal Religious Ceremonies observed by the Kandyans of Ceylon."†

It is only when this discourse is viewed by the light thrown on it by the commentary, that it appears in its true character, as one of the most powerful exposures of Hindú superstition on record.

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* *Maṅgalo* (adj.) 'Auspicious,' 'lucky,' 'joyous,' 'festive,' 'belonging to state occasions,' Ab. 88. *Maṅgalaṇ*, 'rejoicing,' 'festival,' 'festivity,' 'holiday,' 'festive ceremony' (Dh. 247) 'blessing,' 'boon' (Kh. 5).—Childer's Páli Dictionary, Vol. I., p. 237.

Maṅgalya, *Maṅgalyah*, *Maṅgalyá*, *Maṅgalyaṇ*. 'Auspicious,' 'propitious,' 'conferring happiness,' 'prosperity,' 'beautiful,' 'pleasing,' 'agreeable,' 'pure,' 'pious.'—Wilson's Sanskrit Dictionary, Second Edition, p. 631.

† C. A. S, Journal, Vol. VII., Pt. I., No. 23, 1881, p. 39.

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NOTES ON THE MICROSCOPICAL CHARACTERISTICS OF FEATHERS, AND THEIR PRESENT ANALOGY WITH A PROBABLE ABORIGINAL FORM.

By F. Lewis, Esq.

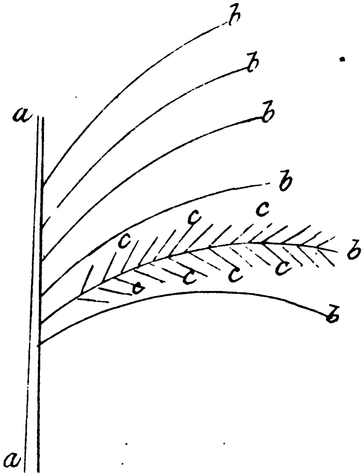
(*Read, November 2nd, 1882.*)

No naturalist, or more probably, no ornithologist has ever looked upon a feather without admiring its beautiful structure, and admirable adaptation of ends to means. Here will be found a maximum of strength in a minimum of weight ; adapted alike, as an organ of flight, or as a means of warmth to the creature that supports this exquisite structure. Colored in some instances only as a means of attraction, or, in others, as one of protection, and yet withal, light as proverbially, 'as a feather.'

In variety of external form, we have many, even in Ceylon birds, though of course, if the examples of variation of pattern, from all parts of the world were tabulated, a long and interesting list could be made, were such necessary. My object in the present Paper is of a further character, and one which requires a deeper investigation than that of a mere comparison of external shapes and forms.

A feather may not inaptly be likened to a cocoanut leaf or branch, as it is sometimes called. There is the shaft or quill, and from it diverge other shafts which form the webs. If a breast feather be pulled from some well-known bird, say a Woodpecker, we observe in the lower, or basal region, that the quill supports a shaft, or, as I shall call it, a *web-shaft* Fig. 1 (*bb*); which, in turn, towards the lower half of the feather bears a fine thread like process, say one-tenth of an inch long, which I shall call the *sub-web-shaft* Fig. 1 (*ccc*). In the upper or exposed part of the feather, this *sub-web-shaft* is absent, leaving the conclusion that these fine filaments are for the purpose of warmth—a con-

Plate I.



No. 1

Shewing (a) the Quill; (bb) the web shafts; and (c c c) the sub web shafts Much enlarged so as to shew clearly the portions in Question.

No. 2

Sub web shaft of simple order
×500.

No. 3

Sub web-shaft of the "teliscopic" order
×500.

No. 4

×500.

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N° 5

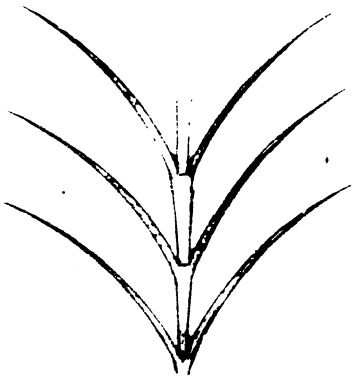
Of the partially spinous order

x 500

N° 6.

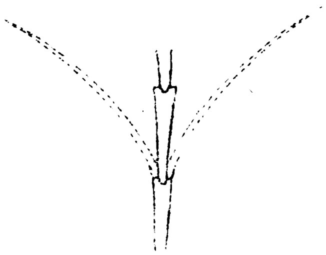
Of the highly spinous order

x 500.



N° 7.

The probable abroginal form



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clusion by no means unreasonable, as otherwise they are useless, and further a single glance would show that this portion of the feather is closer, and hence warmer, than if these *sub-web-shafts* were absent. Supposing a *web shaft* is removed from the same feather—Woodpecker's—and placed under a microscope of some power, the *sub-web-shafts* exhibit a series of joint-like markings of a more or less modified character. See Figs. 2, 3, 4, 5, & 6.

This modification is of very considerable interest, as the conclusion that I have arrived at, after carefully examining a large series of Ceylon birds, is, that they are modifications of an aboriginal form, which I have ventured to illustrate.

I have drawn my conclusions from the fact, that at remote periods of time, it is but reasonable to conclude, that birds required a closer plumage than at present, in order to endure a colder temperature than now upon the earth, and to bring about that end a further addition to the *sub-web-shaft* would render most material assistance. I am confirmed in this view by the fact that some of our high flying eagles, such as *Spizaetus*, possess a *spine* upon the *sub-web-shaft*, that can be considered as a modified filamentous process, just as the *sub-web-shaft* is itself.

The conclusion then to be drawn is that those representing the series Fig. 2, are of a much older formation than the series Fig. 4 through process of modification, through disuse. In like manner the forms up to Fig. 6 can be traced up to what was probably the aboriginal form, Fig. 7. I am inclined to believe that any of the forms may be traced through variation and modification to the form Fig. 7, which through long ages of disuse forms the present modified structure. If then, this view be correct—and I am unable to see cause for any serious objection to it—the course of modification may be traced as represented in Fig. 8, from the aboriginal form to the present, as shewed by the dark lines, and the dotted lines, which bear a strong comparison with Fig. 7, or with Fig. 6, which last is an existing form.

I consider that by this peculiarity of structure we shall be able to trace the relative ages of existing forms of birds, which

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in itself may be considered as a means of classification, if such there be. Unfortunately, I have not had the good fortune to be able to examine the plumage of birds from other countries, more especially those from the colder climates of the extreme north which would give evidence either in support, or to the contrary of my theory. For the present, I venture the subject more as a question, than as an established fact, though the evidence from local examples tends greatly to prove the force of my theory.

Climatic effects may probably bear with more or less weight upon the point, but I find the conclusion is still irresistible that each existing form can be traced to a higher, which we may call *the aboriginal parent*, and its necessity is just the same, in a larger measure, as that which supplies the present sub-web-shaft. Where warmth is unnecessary, then *sub-web-shafts* do not exist, as for instance in the tail feathers, or feathers beyond the body, and by analogy, where greater warmth is required, then the additional process would exist, which through non-necessity is now reduced to a simple, or at most a spinous joint.

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SIṆHALESE FOLK-LORE STORIES.

By W. Knight James, F.R.G.S., F.R. Hist., S.

(*Read, November 2nd, 1882.*)

The Siṇhalese are essentially a social people. Some of the most important traits of their character are, deep attachment to friends, filial obedience, and love of their homes and villages. There are a few greater hardships which a Siṇhalese can be called upon to undergo than separation from the home and friends of his childhood, and there are few dearer reminiscences to him, wherever he may be in after life, than those which recall the early days spent in his native village. Home stories and sayings exercise no little influence on him, and at any rate in the leisure portion of the life of the villager oral stories take an important place, whether they be the Játaka stories of the various births of Buddha,

"The preternatural tale,
"Romance of giants, chronicle of fiends,"

or the more modest stories that relate the doings of the people. In the Siṇhalese home it is true that the "fireside" with which we connect the story-telling of harsher climes is absent, but it finds its representative in the little verandah or in the roadside, and often when the family have retired to rest for the night in the single room and verandah which generally form the "house" of the Siṇhalese cultivator, one member, frequently the grandfather relates stories to the others until he finds that the "dull god" has drawn away his audience. In the night as two or three villagers sit guarding the ripening grain of their paddy fields from the inroads of elephant, buffalo or boar, stories serve to wile away what would be otherwise a weary vigil, and on numerous other common-place occasions story-telling plays an important part. Some of these stories throw considerable light

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on the modes of thought, manners, and customs of the people, and also may perhaps be of some value in comparative folk-lore, I therefore give translations of a few of these village stories.

I.—The Trial at Avichára-pura.*

In the neighbourhood of Badulla there is among the Siṃhalese a saying, when justice appears to have miscarried :

"*Avichára-puré naḍuwa wágeyi,*"—"Like the trial at Avichárapura."

The story on which the saying is founded is without doubt of considerable age and contains rich satire :—

One night some thieves broke into the house of a rich man and carried away all his valuables. The man complained to the Justice of the Peace, who had the robbers captured, and when brought before him enquired of them whether they had anything to say in their defence. "Sir," said they, "we are not to blame in this matter : the robbery was entirely due to the mason who built the house; for the walls were so badly made, and gave way so easily, that we were quite unable to resist the temptation of breaking in." Orders were then given to bring the mason to the Court-house. On his arrival he was informed of the charge brought against him. "Ah," said he, "the fault is not mine, but that of my cooly, who made mortar badly." When the cooly was brought he laid the blame on the potter whom he said had sold him a cracked chatty, in which he could not carry sufficient water to mix the mortar properly. Then the potter was brought before the judge, and he explained that the blame should not be laid upon him, but upon a very pretty woman who in a beautiful dress was passing his house at the time he was making the chatty, and had so riveted his attention that he forgot all about the work. When the woman appeared, she protested that the fault was not hers, for she would not have been in that neighbourhood at all had the goldsmith sent home her earrings at the proper time ; the charge she urged should properly be brought against him.

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* *A*, 'without'; *vichára*, 'enquiry'; *pura*, 'city.'

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The goldsmith was brought and as he was unable to offer any reasonable excuse, he was condemned to be hanged. Those in the Court however begged the Judge to spare the goldsmith's life ; "for," said they, " he is very sick and ill-favoured and would not make at all a pretty spectacle"; "but," said the judge, "somebody must be hanged." Then they drew the attention of the Court to the fact that there was a fat Moorman in a shop opposite who was a much fitter subject for an execution, and asked that he might be hanged in the goldsmith's stead. The learned Judge, considering that this arrangement would be very satisfactory, gave judgment accordingly.

II.—The Goldsmith who cheated his Mother.

Of all workmen the Siṅhalese regard the native goldsmith with the greatest suspicion. This is due no doubt to the fact that, whenever opportunity occurs, he appropriates a portion of the precious metal entrusted to him, often substituting for it that of a baser kind. There are many sayings in the language to the effect that 'whoever else is to be trusted, a goldsmith is not' ; and there is a popular belief that 'a goldsmith would cheat his own mother', in illustration of which the following story is told :—

A certain woman possessed a large piece of gold made up in the form of a frog,* which had been a heir-loom in her family for many years. She, though wishing to keep the metal, was anxious to have it made up in the form of ornaments, which she could wear and display before her friends. She was afraid to take it to a goldsmith, for she knew that they all had the reputation of being rogues, and that she would most likely be cheated. It, therefore, occurred to her that the safest way would be to have her son apprenticed to the trade : this she accordingly did. When he had learned it sufficiently well, she took the golden frog to him and requested him to make it into the ornaments she required. The cunning fellow first obtained a live frog and placed it among the ashes of his fire-place, and then, whilst his mother stood by, took the golden

* S. *Gemaḍiyá.*

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one, put it among the ashes also, and commenced to blow the fire to melt it down. The live-frog feeling uncomfortable in the heat immediately jumped out and hopped away. "See, dear mother", said he, "your frog is gone. How can you expect me to make ornaments from a living thing?" "Oh, my dear son", said the mother, "what is worse than bad fortune? My lump of gold has turned into a lump of flesh."

III.—A Story of Two Rogues.

There are several stories which relate to the sharp-wittedness of people from different villages, towns, or districts, and which, seem to imply much the same as is expressed in our English proverb "set a thief to catch a thief." The following is well-known, and, although the story varies somewhat in different localities, is in substance the same. The names given to the two rogues vary with the place where it is told, but they are, as far as I have heard, always the names of different villages, or districts, with the affix *yá* or *wá* thus *Gampolayá* and *Rayigamayá*, 'a Gampola man' and 'Rayigama man'; *Migamúwá* and *Mátarayá*, 'a Negombo man' and 'Mâtara man':—

Two men who lived in different districts, and who depended principally on their wits for a livelihood, started off one day about the same time each to pay a visit to the other. On their way they met, and agreed to go together in search of adventure. As they went on they heard the sound of weeping at a certain house and, finding the friends of a dead man mourning for him, they went and joined in the lamentations. When the question of the division of the deceased's property arose, they put in their claim. "Who are you?", the people asked, "and what right have you to any of the property?" "Was not this our own poor old grandfather whom we have not seen for these many years?", said the men weeping. The friends at the house were so affected by the grief of the strangers, that they agreed to go that evening to the grave of the dead man, and see if he would express any wish in the matter. One of the rogues slipped out unobserved and laid himself beside the grave. "Is it your will that these two

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strange persons should have any share in your property ?", asked one. "You are all my children : divide it amongst you fairly", came in sepulchral tones from the grave. Having received a box containing some valuable articles, they started off, and after journeying for some time lay down to rest near the sea-shore, placing the box between them. One, finding the other asleep shortly afterwards, took the box, and, going into the sea as high as the armpits, buried it in the sand ; then going back again to his place fell asleep. Soon afterwards the second man awoke, and, finding his neighbour asleep and the box gone, guessed what had been done with it. He therefore commenced to lick along the whole length of his body, and, finding the taste of salt did not go above his armpits, knew the depth where it was buried. Having discovered the box, he carried it away; and hid himself in one of a number of ricks of straw that were standing a short distance off. On the other man awakening, he knew that his friend had discovered the treasure and made off with it, but, as had not had time to escape far, he thought that he was most likely hiding in one of the heaps of straw hard by. Tying a *sokaḍa* (wooden bullock bell) round his neck he went on his hands and knees knocking his head against each of the ricks. The man who was hiding hearing the noise and thinking it was a buffalo, shouted out "*Jah ! jah ! koṭiyá ká*!*" and so was discovered. After this, it is said, they divided the spoil equally.

IV.—How the Tumpané Folk went a-Bees'-Nesting.

Among the folk stories of the Siṅhalese there are a large number which relate to simpletons,—a class of stories which we find in most countries. The following bears some resemblance to the story of the Wise Men of Gotham, who, seeing the reflection of the full moon in the river Trent as they passed over, and thinking it to be a cheese lying at the bottom, lowered one of their number with a rope to reach it.

One day a man in *Tumpané* (a district renowned for its foolish people) wanted some honey for his daughter who was

* An imprecation, lit. "May a tiger eat you !"

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very sick : so he got his friends to assist him, and they started off to the forest in order to find a bees' nest. As they were passing by a deep pond, they beheld the reflection of one which was suspended on an overhanging tree. Having tried vainly to grasp the nest in the water, they thought that it must be deeper down than they supposed, and one of their number was, therefore, sent in. Believing, as he was unable to touch it, that he could not get down far enough, they tied a large stone round his neck. The other fools stood by the whole day waiting for the man to come up with the honey.

V.—How a Tumpané Man cured his Mother.

Once upon a time a half-witted villager bought a bullock to use in his hackery, and, as he took it away, the dealer (a philosopher in his way) repeated to him this proverb :

"*Harak diya-baḍu wágé*," lit. "cattle are like watery things," (that is, they are perishable, and consequently require a great deal of care and attention). The man, however, took the saying literally, and, noticing water coming from the bullock as it went along, thought that it had already commenced to dissolve. He was now very anxious to dispose of his bullock before the process went farther, and a man happening to be passing with a *ketta* (bill-hook) in his hand, the owner of the bullock asked 'what the *ketta* would do': "fell jungle", said the man. It was then agreed that an exchange should be made of the bullock for the *ketta*. The half-witted fellow took the axe, and going to some jungle land which belonged to him, placed it upon a stone and went away. Some time afterwards he returned to see how much jungle it had felled, but was surprised to find that it had not cut even a single tree. When he picked it up he found the iron was quite warm, and concluded that it had not been able to work that day as it was suffering from fever. He, therefore, went to the doctor, who, knowing how foolish the man was, appeased him by telling him to bury it in a cool spot until the morning and he would then find the fever gone. The man did as he was told, and found his *ketta* quite cool. Next day, however, his mother had a severe attack of fever, and, remembering

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the medicine that had cured his *ketta*, he took the poor old woman to the same spot, and making a bigger hole carefully covered her up.

VI.—Hunting a Palm-Cat.

A long time ago there lived in *Tumpanê* a newly married couple. One evening as the wife was commencing to prepare her husband's dinner she heard the cry of a *kalaveddá* (palm-cat) in a tree near the house, and, thinking if she could manage to catch it she might surprise her husband with a good meat curry, went out with the dog, saying "*usi, usi*," (urging on the dog). The dog ran to the foot of the tree barking and placed his forefeet on the trunk. She, thinking that he was trying to climb it, began to make him a *valalla* (a ring put round the ankles when climbing a tree). Just at that time the husband returned, and seeing what she was doing chid her for her foolishness, saying that 'he would shew her the way to get the dog up the tree.' Procuring a long stake he sharpened one end of it and sticking it into the dog hoisted him up to where the palm-cat was. The poor animal in agony whined *bẹ! bẹ!* "Say not '*bẹ! bẹ!* (I cannot, I cannot)' " said the man "but lay hold of the palm-cat !"

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RUINS AT VEHERAGALA.*

The ruins in question are known as "*Veheragala*" and are situated about two miles South of the 10th mile-post on the Anurádhapura road.

They consist for the most part of groups of stone pillars more or less roughly squared, and are probably the remains of palaces and *Viháres*. The jungle is, however, so thick, and the ruins are so overgrown, that it is difficult to conjecture, from their formation, to what period they belong.

The only really interesting ruin which has so far been discovered, is that of an oval building, found upon a rocky mound, and the base of which is constructed of huge slabs of stone, (the shape of which is very peculiar) laid upon oblong blocks. They are cut into segments of a circle, each segment being 8 ft. to 12 ft. by 7 ft. × 7 in. or 8 in. thick. These slabs are also concave on the upper side and convex on the lower, but whether this was intentional, or the result of being wedged out of laminated rock—with which the neighbourhood abounds,—is not apparent. Another curious feature of the building is, that the oblong blocks upon which these slabs are laid, (and which seem to have formed the foundations) built upon the solid rock were morticed together, the sockets and notches being very distinct. The building faces North, on which side there is a flight of stone steps leading to the entrance, and its dimensions are, from North to South 56 feet, and from East to West 78 feet.

If this structure was intended for a *Tope* or *Dágaba*—which, considering that it was not circular, is, I think, unlikely—it was never completed, and appears to have been temporarily used for some other purpose; for at the South end there are five spur stones, arranged in a curve, and upon which pillars must have

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* Extract from letter dated September 25th, 1882, from P. A. Templer, Esq., C.C.S., Assistant Government Agent, Puttalam, to the Government Agent, North-Western Province.—*Hon. Sec.*

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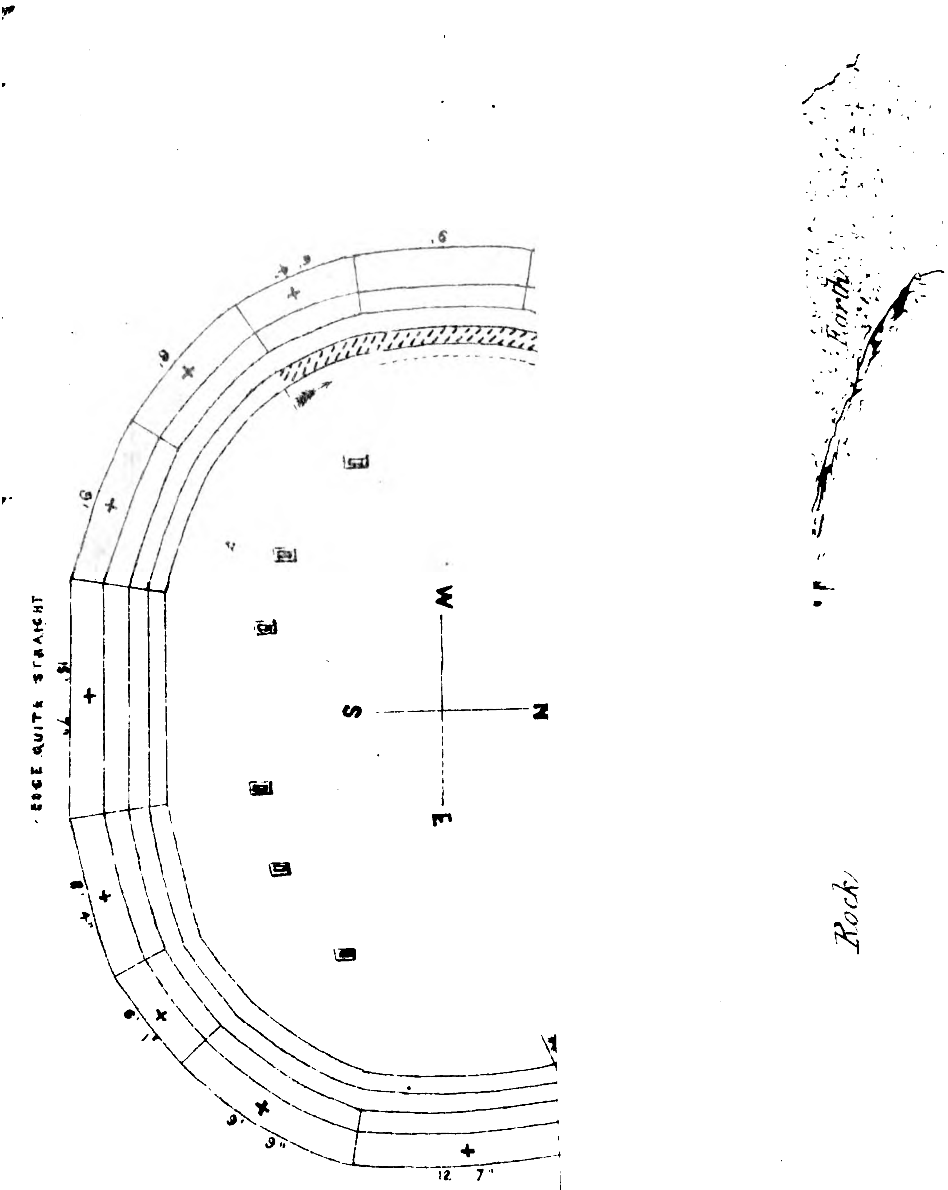

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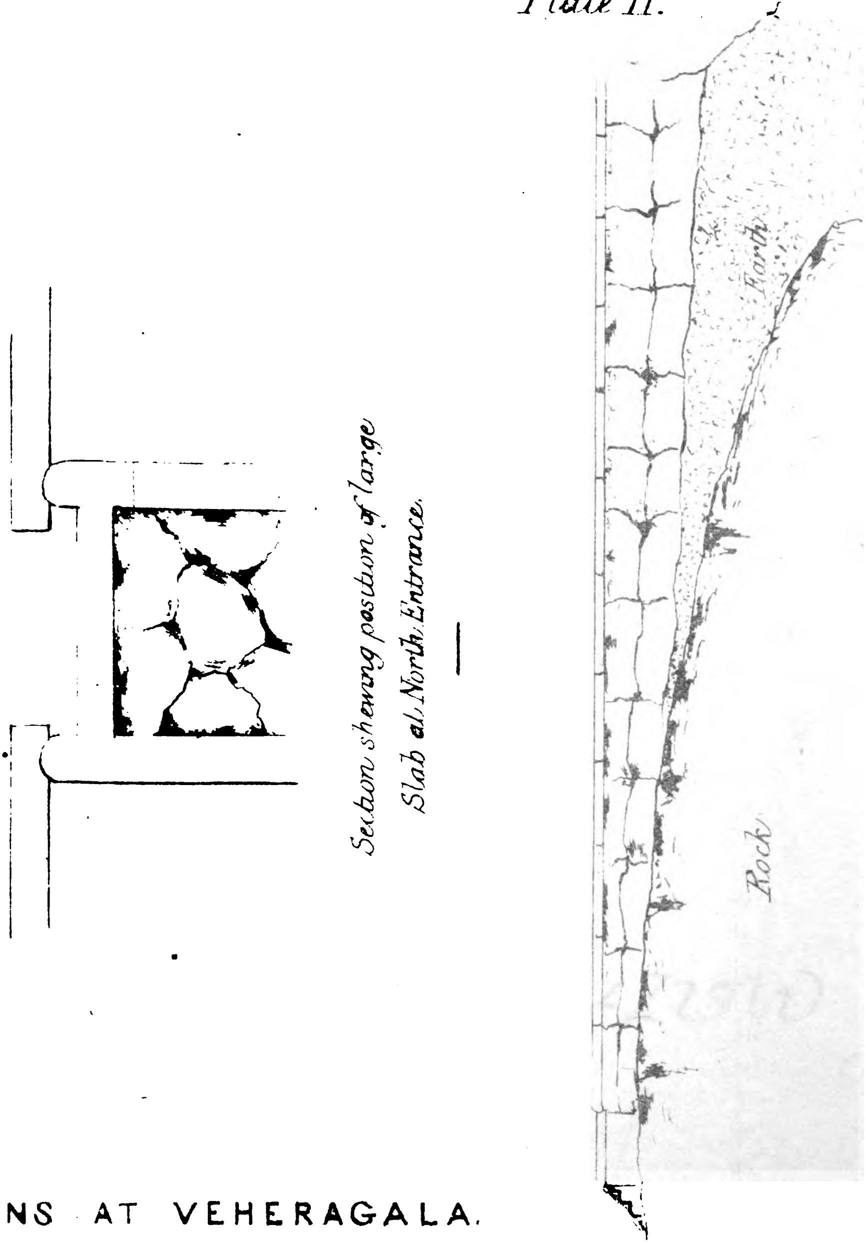
Plate II.



Section shewing position of large Slab at North Entrance.

RUINS AT VEHERAGALA.

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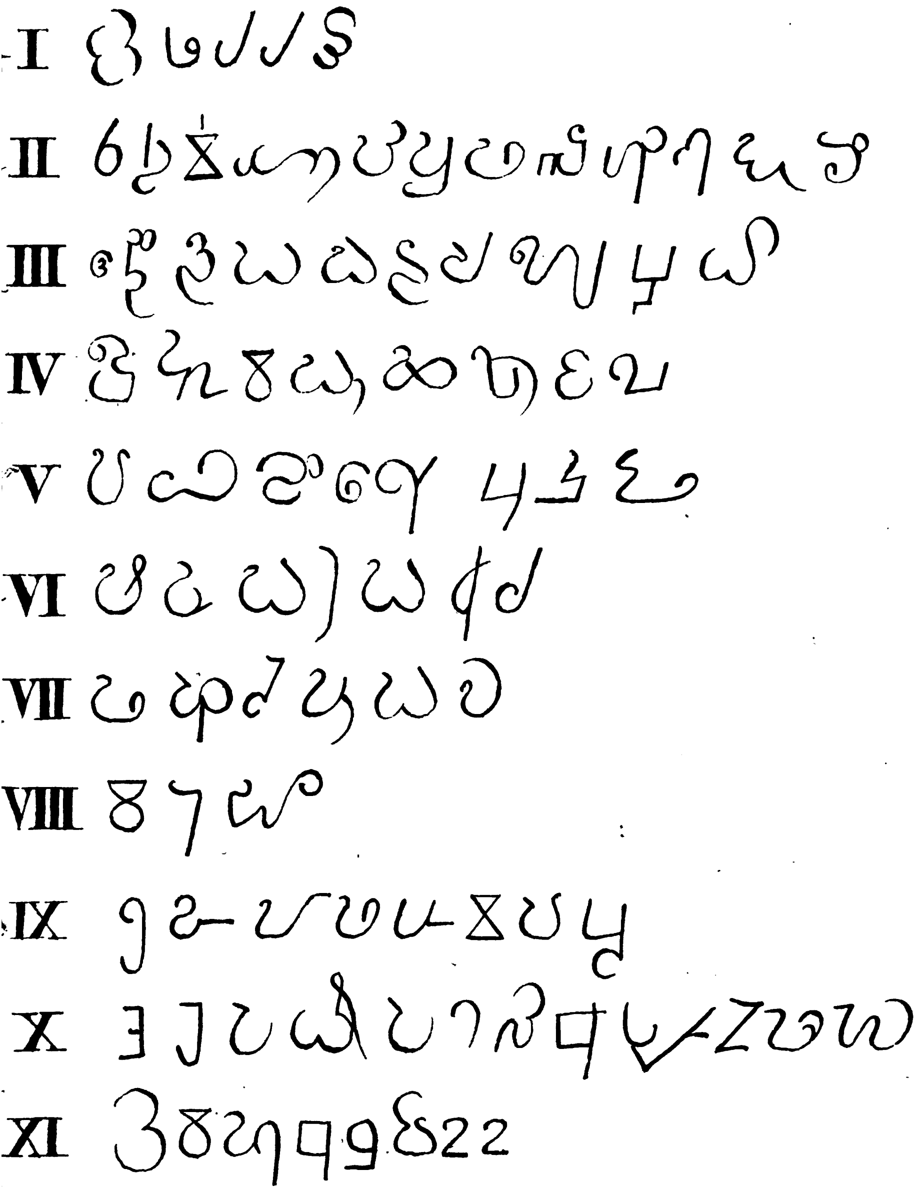

INSCRIPTION AT VEHERAGALA

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rested. As there are no remains of these pillars to be seen they were probably made of wood ; and the debris of earth, bricks and tiles, which fill up the space inside the stone work, shows that a building of not very permanent character did exist at sometime.

On the slab rock near the flight of steps is an inscription, much of which was buried in earth. It is of the roughest kind and very difficult to copy in consequence. I have, however, had a copy made of it by Mr. F. Navaratna which I annex. The characters are not Déwanágarí, though some of them bear some resemblance thereto.

* * * * *

I annex tracing of a ground plan, sketched by Mr. C. T. D. Vigors, C.C.S., which gives the exact dimensions of the slabs forming the ring, and a very good idea of the elevation on the east side. A sketch is also annexed which I made from the top of a rock overlooking the building on the west side. This shows the peculiar shape of the slabs and the notches and sockets in the foundation blocks.*

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* The ground plan and inscription are here reproduced.—*Hon. Sec.*

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THE CONNECTION OF THE SIṆHALESE WITH THE MODERN ÁRYAN VERNACULARS OF INDIA.

By W. P. Raṇasiṇha, Esq.

Is Siṇhalese to be placed under the Turanian family of languages with Tamil̤, Telugu, &c., or under the Indo-Germanic family, along with Hindí, Bengálí, Panjábí, Sindhí, Maráṭhí, Gujaráṭhi, Nepáli, Oriya, Assamese, and Káshmírí ?

The Turanian family of languages has not got beyond the collocational or syntactical and agglutinated stages, whilst the Siṇhalese has not only reached the inflectional stage, like Sanskṛit, Greek and Latin, but has also advanced to the analytical, like the English, French, &c.: examples are කරයි, *karayi*, "he does"; යයි, *yayi*, "he goes"; දෙයි, *deyi*, "he gives," &c. Here we find the stems කර, *kara*, ය, *ya*, and දෙ, *de*, which are derived from the Sanskṛit roots කෘ, *kṛi*, යා, *yá*, and දා, *dá*, with an inflection යි, *yi*. This යි, *yi*, is again divisible into two parts ය්, *y*, and ඉ, *i*. The ය්, *y*, is merely an augment adopted for the purpose of avoiding the hiatus which would otherwise occur if after the stem the ඉ, *i*, were pronounced alone. The ඉ, *i*, here is the remnant of ති, *ti*, in the Sanskṛit verbs කරොති, *karoti*, "he does"; භරති. *bharati*, "he bears," &c. Mr. Beames points out that ති, *ti*, is equal to the English *s* in "he bear*s*, &c." In Greek φέρει, he says, we have ι equal to the English pronoun "he." In Latin *fert* the *i* is lost and *t* alone remains. In Gothic *baireth* we have *th*; here too the *i* is lost. In English "beareth" the *i* is lost, and the *th* alone remains. The English *th* and the Siṇhalese *i* are parts of the same termination ති, *ti*. This *th* in English, he points out, is still further modified in the modern language into *s* as in "bear*s*," "fear*s*," &c. So the English *s* and the Siṇhalese ඉ, *i*, in the third person singular number present tense of the indicative mood, can be traced to the Áryan ති, *ti*,—the English taking the first part of the termination and further modifying

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it into *s*, the Siṇhalese rejecting the first part, and taking the vowel alone, and inserting a ය, *y*, to avoid the hiatus.

The ය්, *y*, in කරයි, *karayi*, &c., is an augment and not a substitute for ත, *t*. We have in කෙරේ, *keré*, යේ, *yé*, and දේ, *dé*, other forms of the above verbs, meaning "he does," "he goes" and "he gives." Here we find the ඉ, *i*, without the ය, *y*. By the rule of *sandhi ádigecorṇuvri*, the vowel ඉ, *i*, following the අ, *a*, in කර, *kara*, කර්+අ+ඉ, *kar+a+i*, becomes එ, *e*, that is to say, both the අ, *a*, and ඉ, *i*, are lost, and එ, *e*, is substituted in their place; hence the word කරෙ, *kare*, and by the force of the vowel එ, *e*, in රේ, *ré*, the word becomes කෙරේ, *keré*, "he does"; similarly ය්+අ+ඉ, *y+a+i*, becomes යේ, *yé*, "he goes"; and ද්+අ+ඉ, *d+a+i*, becomes දෙ, *de*, "he gives."

Now, although we never write කරඉ, *karai*, යඉ, *yai*, and *dei*, but කරයි, *karayi*, යයි, *yai*, and දෙයි, *deyi*, yet they are pronounced කරඉ, *karai*, යඉ, *yai*, and දෙඉ, *dei*, as if they had been written so. This also is proof that the ය්, *y*, is merely an augment.

In the book language we have the following terminations :—

Singular.

	Present.			**Future**		
1.	කරමි,	*karami*,	"I do."	කරන්නෙමි,	*karannemi*,	"I will do."
2.	කෙරෙහි,	*kerehi*,	"You do."	කරන්නෙහි,	*karannehi*,	"You will do."
3.	කෙරේ,	*keré*,	"He does."	කරන්නේ,	*karanné*,	"He will do."

Past

1.	කළෙමි,	*kaḷemi*,	"I did."
2.	කෙළෙහි,	*keḷehi*,	"You did."
3.	කෙළේ,	*keḷé*,	"He did."

But in the spoken language these perhaps were found to be a great encumberance, and a form කරණවා, *karaawá*, has come to be used in the present and future tenses without any distinction as to number or person : and it is now necessary to say මම කරණවා, *mama karaṇawá*, "I do ;" ඌ කරණවා, *ú karaṇawá*, "he does ;" මම හෙට කරණවා, *mama heṭa karaṇawá*, "I will do to-morrow." Sometimes කරාවි, *karávi*, and කරණවා ඇති, *karaṇawá æti*, are used. The past tense in the

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colloquial is කළා, *kaḷá*. This too having no inflections to shew the number or person, the pronouns have to be prefixed :—මම කළා, *mama kaḷá*, "I did"; අපි කළා, *api kaḷá*, "we did"; ඌ කළා, *ú kaḷá*, "he did," &c. We have here both the inflectional and analytical stages. Thus by classification Siṇhalese must be grouped under the Indo-Germanic family. "But," it is said "classification is not in itself sufficient for purposes of analysis" Let us therefore, look for other peculiarities. In the Turanian group, it is said that nouns are not distinct from verbs. In Siṇhalese they are: කර, *kara*, ය, *ya*, දෙ, *de*, සිටි, *siṭi*, &c.,—are always verbs and never nouns; nor could a noun be converted into a verb except by the addition of a verb, as පැළකරමි, *pelakarami*, "I grow"; දියවෙයි, *diyaveyi*, "it becomes liquid"; දියකරමි, *diyakarami*, "I liquify."

Another characteristic of the Áryan language, says Mr. Beames, is "that the noun possesses three numbers, singular, dual and plural; and numerous cases each distinguished by a peculiar and inseparable termination."

We have in Siṇhalese only the singular and the plural numbers, the dual is lost, as in English. The case endings are inseparable, that is to say, if separated from the stem, as ට, *ṭa*, in මට, *maṭa*, "to me," they have no meaning in themselves, and here the ට, *ṭa*, when separated has no meaning in itself.

We have the following terminations in nouns :—

Masculine

මිනිහ, *minih*, "Man."

	Singular		Plural	
Nom.	ආ,	*á*	හු,	*hu*
Acc.	ආ,	*á*	උන්,	*un*
Inst.	ආ (විසින්),	*á (visin)*	උන්, (විසින්)	*un (visin)*
Aus.				
Dat.	ආට,	*áṭa*	උන්ට,	*unṭa*
Abl.	ආගෙන්,	*ágen*	උන්ගෙන්,	*ungen*
Gen.	ආගේ,	*ágé*	උන්ගේ,	*ungé*
Loc.				
Voc.	අ, එ,	*a, é*	උනි,	*uni*

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Feminine,

ගෑනි *gẹni*, "Woman."

Case	Sing.		Plur.	
Nom. }	ඊ,	*í*	උ, ඕ,	*u, ó*
Acc. }			උන්, අන්,	*un, an*
Inst. }			උන්, අන්,	*un, an*
Aux.				
Dat.	ට,	*ṭa*	උන්ට, අන්ට,	*unṭa, anṭa*
Abl.	ගෙන්,	*gen*	{ උන්ගෙන්, / අන්ගෙන්, }	{ *ungen* / *angen* }
Gen.	ගේ,	*gé*	{ උන්ගේ, / අන්ගේ, }	{ *ungé* / *angé* }
Loc.				
Voc.	එ *é* අ	*a*	{ උනේ, / අනේ, }	{ *uné* / *ané* }

Neuter

ගස්, *gas*, "Tree."

Case	Singular		Plural	
Nom.	අ,	*a*	{ same as stem.	
Acc.	අ,	*a*		
Inst.				
Aux.	එන්,	*en*	වලින්,	*valin*
Dat.	අට	*aṭa*	වලට,	*valaṭa*
Abl.	එන්,	*en*	වලින්,	*valin*
Gen.				
Loc.	ඒ,	*é*	වල,	*vala*
Voc.	අ,	*a*	වලනි,	*valani*

The verb has three forms for the three persons and no forms for the three genders. Thus :—ඌ යේ, *ú yé*, "he goes" ඇ යේ, *ẹ yé*, "she goes"; නැව යේ, *nẹwa yé*, "the ship goes."

"In the Áryan languages the personal terminations of the verb are abraded pronouns, or rather pronominal types." So are they in Siṇhalese.

In Prákṛit the terminations are :—

Present Tense.

Singular.

1 මි, *mi* as හසමි, *hasami*, "I smile"
2 සි, *si* as හසසි, *hasasi*, "You smile"
3 ඉ, *i* as හසඉ, *hasai*, "He smiles"

Plural.

1. මො, මු *mo*, *mu*, as හසමු, *hasimo*, *hasimu*, "We smile"
2. හ, *ha*, as හසහ, *hasaha*, "Ye smile"
3 අන්ති, *anti*, as හසන්ති, *hasanti*, "They smile"

The terminations of the future tense are the same, with ඉස්ස, *issa*, prefixed to them.

" Another striking characteristic of this family," says Mr. Beames, "is its power of expressing complicated ideas or strings of ideas by compounds. Several words are joined together, and the case and tense-endings are added to the last word only, the first member of the compound being either a preposition or a noun, or even a verb. This power is not possessed by other families" This power the Siṇhalese language possesses in a preeminent degree, බඹ සුර නරෝ නමදිත්, *Bamba sura naró namadit*, given in the *Sidat Sangará* is a familiar example.

I have here attempted to shew that most of the characteristics of the Áryan languages do also apply to the modern Siṇhalese.

The following languages, as was said before, belong to the Indic class of the Indo-Germanic family, Hindí, Bengálí, Panjábí, Sindhí, Maraṭhí, Gujarathí, Oṛiya, and Kashmírí. Following Mr. Beames' excellent work on the Philology of these languages I shall endeavour to shew the connection of Siṇhalese with this family.

The numerals, says Mr. Beames, are those parts of speech which retain their forms with the greatest tenacity, and offer the most obvious similarities. Let us compare the Siṇhalese with the Indian vernacular numerals.

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	Sanskṛit.	Bengálí.	Siṇhalese, (Old).	Siṇhalese, (Modern).
1	*éka*	*ék*	*eka*	*eka*
2.	*dwi*	*dui*	*de*	*de*
3.	*tri*	*tin*	*tuṇa or* / *te*	*tuna*
4	*chatur*	*chári*	*siv*	*satara* / *hatara*
5.	*pañcha*	*pánch*	*pasa*	*paha*
6.	*shash*	*choi*	*sa*	*ha*
7.	*sapta*	*sát*	*sata*	*hata*
8.	*ashta*	*áṭh*	*aṭa*	*aṭa*
9.	*navan*	*noy*	*nava*	*nava* / *nama*
10.	*daṣan*	*daṣ*	*dasa*	*daha*
11.	*ékádaṣa*	*egar*	*ęra* / *ekoḷosa*	*ekoḷaha*
12.	*dwádaṣa*	*báro*	*bara* / *doḷosa*	*doḷaha*
13.	*trayodaṣa*	*teró*	*teḷes* / *tera*	*dahatuna*
14.	*chaturdaṣa*	*chauddu*	*tudusa*	*dasasatara* / *dahahatara*
15.	*panchadaṣa*	*ponera*	*paṇara* / *pasaḷos*	*pahaḷos* / *pasaḷos*
16.	*shoḍaṣa*	*ṣhôla*	*soḷos*	*dahasaya*
17	*saptadaṣa*	*satéra*	*sataḷos*	*dahahata*
18.	*ashṭádaṣa*	*áṭhára*	*aṭaḷos*	*dahaaṭa*
19.	*únaviṇṣati*	*únis*	*ekunvisi* / *unuvisi*	*dahanavaya*
20.	*viṇṣati*	*viṣa*	*visi*	*visi*
30.	*triṇṣat*	*triṣa*	*tis*	*tiha*
40.	*chatwáriṇṣat*	*challiṣa*	*sáḷis* / *sataḷis*	*hataḷiha*
50.	*pañcháṣat*	*panchása*	*paṇasa*	*paṇaha*
60.	*shashṭi*	*sáeṭha*	*sæṭa*	*heṭa*
70.	*saptati*	*sattara*	*seṭṭę*	*heṭṭę*
80	*aṣiti*	*áṣî*	*osú*	*asú*
90.	*navati*	*nabbai*	*anú*	*anú*
100.	*ṣata*	*ṣaya*	*siya*	*siya*

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It will be perceived at a glance that the Siṇhalese has followed the Prákṛit very closely with the exception of the changes peculiar to the language.

In the Máldivian language the numerals are almost the same as in the Siṇhalese. The difference, as far as I am aware, is that the progression in that language is by duodecimals instead of decimals. They are *ekeṇ*, *deṇ*, *tineṇ*, *hatareṇ*, *paheṇ*, *hayeṇ*, *hateṇ*, *areṇ*, *nuveṇ*, *diheṇ*, *ekoḷaheṇ*, *doḷaheṇ*. Here they stop and for thirteen they have *doḷos ekeṇ*, which means "twelve + one." This is continued up to "twenty-three" which is *doḷos ekoḷos*, and twenty-four is *passihi*: now *passihi* is evidently the same as the Siṇhalese පස්විසි, *paswisi*, which means "twenty-five." They proceed on with *passihi ekeṇ*, *passihi deṇ*, &c., and their "thirty-six" is *tindoḷos*, (*i. e.*, three twelves.) Their "forty-eight" is *panas*, which is the Siṇhalese for "fifty;" their "sixty" is *pasdoḷos*, (*i. e.*, five twelves); "eighty-four" is *hayidoḷos*, (*i. e.*, seven twelves; "ninety six" is *hiya*, which is the same as the Siṇhalese සිය, *siya*, "hundred." The real "hundred," however, they call *sata*, which is the Páli form of the Sanskrit ශත, *ṣata*, from which the Siṇhalese සිය, *siya*, is derived through the Prákṛit *saya*, as we have seen.*

In the Drâviḍian group the Telugu and the Tamiḷ, I believe, stand foremost. The numerals in these two languages are :—

		Telugu.			Tamiḷ.
1	...	*ondu*	...	...	*onṛu.*
2	...	*renḍu*	...	...	*iranḍu.*
3	...	*múḍu*	...	...	*munḍu.*
4	...	*náluġu*	...	...	*nálu.*
5	...	*aidu*	...	...	*aindu.*
6	...	*áṛu*	...	...	*áṛu.*
7	...	*ẹdu*	...	...	*éḷu.*
8	...	*enimidu*	...	...	*eṭṭu*
9	...	*tommidi*	...	...	*ompadu.*
10	...	*padi*	...	...	*pattu.*
20	...	*iruvai*	...	...	*irupadu.*
30	...	*muppai*	...	...	*muppadu.*
40	...	*nálpata*	...	...	*náṛpadu.*

* NOTE.—"Máldive Numerals"—*Hon. Sec.*

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	Telugu.—*(contd.)*			Tamil.—*(contd.)*
50	...	*yábai*	...	...	*aimpadu.*
60	...	—	...	...	—
70	...	—	...	...	—
80	...	—	...	...	—
90	...	—	...	...	—
100	...	*núru*	...	...	*núṛu.*

These, it is obvious, have no relationship to the Siṇhalese numerals.

Following the Prákṛit the modern Áryan vernaculars of India have avoided the "nexus" or the combination of two or more consonants without an intervening vowel, which is seen in the Siṇhalese too.

The Prákṛit ච, *ch*, is changed in Siṇhalese mostly to ස, *s*, and sometimes to ත, *t*, and also to ද, *d*.

The corruption has gone so far as to change the ස, *s*, to හ, *h*, and sometimes the *h* is dropped.

From the Sanskṛit ශය්‍යා, *ṣayyá*, "bed," Prákṛit සෙජ්ජා *sejjá*, we get Siṇhalese ඇඳ, *eṇ̑da*. By reducing the ස, *s*, into හ, *h*, and dropping it altogether, the ජ්ජා, *jjá*, is reduced to ද, *da*, and to compensate for the loss of the conjunct consonant, the vowel ඇ, *ẹ*, is substituted. This is more apparent when we compare the Siṇhalese ඇඳ, *eṇ̑da*, with the old Hindí *sajyá*—the modern Hindí, Panjábí, and Sindhí being *sej*.

In Prákṛit, which, as Professor Max Müller says, is the basis of all the Áryan vernaculars of India, consonants are dropped in the middle of words ; as *visai* for *vinsati*, twenty. In Siṇhalese the hiatus is always avoided by the coalition of the letters or by the insertion of the semivowels ය, *ya*, or ව, *va*, and sometimes ර, *ra* ; රතන, *ratana*, "cubit," Siṇhalese රියන, *riyana* ; කථයති, *kathayati*, "he says," Siṇhalese කියයි, *kiyayi*. We could never have such a combination of letters as the Prákṛit *janavaá*, for the Sanskṛit ජනපද, *janapada*, "community:" the Siṇhalese word is දනව්ව, *danavva*.

These are the main features of the language. Now compare the Siṇhalese names for the members of the body with those of the Áryan vernaculars of India.

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Skr. කර්ණ, *karṇa*, "ear" ; Pr. *kaṇṇo*, Páli කණ්ණ, *kaṇṇa*, Hindí *kána*, Panjábí *kanna*, Gujaráthí, Maráṭhí, Bengálí and Oṛiya, *kána*, Sindhí *kanu*, Siṇhalese කණ, *kaṇa*.

Skr. දන්ත, *danta*, "tooth" ; Páli දන්ත, *danta* ; H. *dáṇta* ; so in the rest, except P. *daṇta*, S. *daṇdu* ; Siṇhalese දත, *data*,

Skr. කර *kara*, "hand" ; Páli *id.* ; Sind. *karu* ; H. and the rest *kara* ; old Siṇhalese කර, *kara*.

Skr. ජිහ්වා *jihwá*, "tongue" ; H. *jíbha* ; P. G. M. *id.*; S. *jibha* ; Siṇhalese දිව, *diva*.

Skr. බාහු, *báhu*, "arm" ; Páli *id.* ; H. *bánha* ; P. S. *id.* ; G. *báṇhi* ; M. *id.* ; B. and O. *báha* ; old Siṇhalese බා, *bá*, and බාහු, *báhu*.

Skr. භ්‍රූ *bhrú*, "eyebrow" ; Páli භමු, *bhamu* ; H. *bhauṇ* ; P. *bhauṇha* ; S. *bhiruṇ* ; O. *bhurú* ; G. *bhavuṇ* ; M. *bahṇvaí* and *bhoṇvaí* ; Siṇ. බැම, *bema*.

Skr. චර්ම්ම, *charmma*, "skin"; Páli චම්ම *chamma*; H. *cháma*, *charma* ; so in all ; Siṇ. සම, *sama*, and thence හම, *hama*.

Skr. කේශ, *késa*, "hair" ; Páli කෙස *kesa* ; M. *kesálu* ; Siṇ. කෙස්, *kes*, and කෙ, *ke*.

Skr. දාඪි, *dáḍhi*, "beard" ; H. *darhú* ; Siṇ. දැළි, *deḷi*.

Skr. අක්ෂි, *akshi*, "eye" ; Páli අච්ඡි, *acchi* ; H. *ákha*, in poetry *amshi* ; P. *akkha* ; G. *ákha* ; S. *akhi* ; Siṇ. ඇස්, *es* ; old Siṇ. අක්, *ak*.

Skr. ජංඝා, *jaṇghá*, "leg"; Páli ජංඝං, *jaṇghaṇ*, H. *jáṇgha* ; G. M. *id.*, P. *jaṇgha* ; S. *jaṇgaha* ; old Siṇ. දඟ, *daṇga* ; modern Siṇ. කෙණ්ඩ *kenḍa*.

Skr. ගර්භ, *garbha*, "womb" ; Páli ගබ්භ, *gabbha* ; H. *garabha* ; P. *id.*, and *gabbha* ; M. G. *gábha* ; S. *gabhu*, and *garabhu* ; Siṇ. ගැබ, *geba*.

Skr. හස්ත, *hasta*, "hand" ; Pr. *hattha* ; M. *háti* ; B. O. *id.*; Siṇ. අත, *ata*.

The following rules may be deduced from the above and other peculiarities of the language.

1. That pure Siṇhalese retains all the Sanskrit vowels except ඍ, *ṛi*, ඏ, *lṛi*, ඓ, *ai*, ඖ, *au* : *ṛi* becomes either අ, *a*, ඉ, *i*, or උ, *u*, or ඉරි, *iri*, sometimes රු, *ru*; as *taṇa*, "grass," for

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triṇa, ඉදු, *idu*, "straight," for ඍජු, *riju*, උතු, *utu*, "season," for ඍතු *ṛitu*, රුසි, *rusi*, for ඍෂි, *ṛishi*.

2. ඓ, *ai*, becomes එ, *e*, as හෙල, *hela*, "mount," for ශෛල, *ṣaila*.

3. ඖ, *au*, becomes ඔ, *o*, as සොඳුරු, *sonduru*, for සෞන්දර්ය්‍ය, *saundaryya*, "comely."

4. A long vowel is generally shortened as එක්, *ek*, "one," for ඒක, *éka*; සොළොස්, *soḷos*, "sixteen," for *ṣóḍaṣa*; මග, *maga*, "road" for මාර්ග, *márga*; ඉසුරු, *isuru*, "lord" for ඊශ්වර, *íṣwara*.

5. The dental sibilent ස, *s*, represents the palatal and the lingual; as විසි, *visi*, "twenty," for විංශති, *viṇṣati*; සැට, *seṭa*, "sixty," for ෂෂ්ටි, *shashṭi*; ස, *sa*, "six" for ෂෂ්, *shash*.

6. Aspirated consonants are reduced to their unaspirated sounds, sometimes with හ, *h*, to compensate for the loss of the aspirate; as බිම, *bima*, "land," for භූමි, *bhúmi*; විදි, *vidi*, "manner," for විධි, *vidhi*; දැහැන, *deheṇa*, "religious meditation," for ධ්‍යාන, *dhyána*.

7. ච, *cha*, is changed either to ස, *sa*, or ද, *da*, sometimes to ත, *ta*; as සතර, *satara*, "four" for චතුර්, *chatur*; පස්, *pas*, "five" for පඤ්ච, *pañcha*; ගොදුරු, *goduru*, "an object of sense", for ගෝචර, *góchara*; තුදුස්, *tudus*, "fourteen," for චතුර්දශ, *chaturddaṣa*. The change of ච, *cha*, to ස, *sa*, is not peculiar to the Siṇhalese alone: it is a feature of the Bengálí and Maráṭhí too. Mr. Beames says, "In Eastern Bengal, where the pronunciation reaches the utmost limits of corruption, *chha* is regularly sounded as *s*, and in that dialect of Bengal spoken in Assam, not only has the *s* sound driven out the *chha* but also has in many cases still further passed into *h*." So it is in Siṇhalese; සඳ, *sanda*, "moon," from Sanskṛit චන්ද්‍ර, *chandra*, is reduced to හඳ, *handa*; පඤ්ච, *pañcha*, "five" is පස, *pasa*, and reduced further into පහ, *paha*; දස, *dasa*, "ten" becomes දහ, *daha*. This හ *ha* is sometimes still further reduced in Siṇhalese, by dropping it altogether and retaining only its inherent

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vowel, *e. g.*, Sanskrit, ශය්‍යා, *ṣayyá*, "bed"; Prákṛit, *sejja*; Siṇhalese, ඇඳ *eṇda*, the first form of which seems to have been සැඳ, *seṇda*, then හැඳ, *heṇda*, and now ඇඳ, *eṇda*.

8. ජ, *ja*, is often changed to ද, *da*; as ලජ, *laja*, "parched grain," Siṇhalese, ලද, *lada*; ජාල, *jála*, "net," Siṇhalese, දැල, *dela*.

9. The Sanskrit conjunct consonant ඥ, *gña*, is changed in Páli to ඤ, *ña*, which is changed in Siṇhalese to න, *n*; as ඥාන, *gñána* "wisdom," Páli, ඤාණ, *ñána*, Siṇhalese, නැණ, *neṇa*, ප්‍රඥා, *pragñá*, "wisdom," Páli, පඤ්ඤා, *paññá*, Siṇhalese, පැණ, *peṇa*.

10. ඩ, *ḍ*, and ර, *r*, are changed to ළ, *ḷ*, in Prákṛit; and Siṇhalese adopts it, *e.g.*, සොළොස්, *soḷos*, "sixteen," for ෂොඩශ, *shoḍaṣa*; තෙළෙස්, *teḷes*, "thirteen," for තෙරස, *terasa*; අට ළොස්, *aṭalos*, "eighteen," for අට්ඨාරස, *aṭthárasa*. Siṇhalese also changes ට, *ṭ*, into ළ, *ḷ*, as කර්කටක, *karkaṭaka*, Siṇhalese, කකුළු, *kakuḷu*, "crab.'

11. Prákṛit (in which is included Páli) always reduces conjunct consonants of different classes to one class: this is done by eliding one and doubling the other; ධර්ම, *dharma*, "scriptures," is written ධම්ම, *dhamma*; අශ්ව, *aṣwa*, "horse" is written අස්ස, *assa*; මුද්ග, *mudga*, "kidney beans," is මුග්ග, *mugga*; පුණ්‍ය, *puṇya*, "merit," is *puṇṇa*, in Prákṛit, and පුඤ්ඤ, *puñña* in Páli; මත්ස්‍ය, *matsya*, "fish," is written මච්ඡ, *machchha*. The Siṇhalese still further reduces these to single consonants by eliding one of them; as දම්, *dam*, or දහම්, *daham*, "scriptures"; අස්, *as*, "horse;" මුඟු, *muṇgu*, "kidney beans;" පින්, *pin*, "merits" මසු, *masu*, "fish."

12. In Prákṛit, consonants are elided in the middle or end of words, and sometimes in the beginning also; but in Siṇhalese the hiatus thus occurring is avoided either by the coalition of the vowel or by the insertion of semi-vowels: thus, ත්‍රෛලෝක්‍ය, *trailókya*, "the three worlds," is in Prákṛit *teloa*, but in Siṇhalese we find තිලොව, *tilova*. Here we have the semi-vowel ව, *v*, inserted between the vowels *o* and *a*. For the Sanskrit *nabhastala*, "sky," we find in Prákṛit *ṇahaala*, where both the *b* and the nexus *st* are lost. The Siṇhalese avoids the

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aspirate eliding the first letter of the conjunct consonant, and we get නුබටල, *nubatala.* Prákrit, *naa,* "nine," Siṇhalese, නව *nava*; Prákrit, *visai,* "twenty," Siṇhalese, විසි, *visi.*

13. The Siṇhalese sound ඇ, *ę*, comes into play when a long ආ, *á*, or ,ඒ *é*, is shortened, or a nexus preceded by අ, *a*, is elided, *e. g.*, ආෂාඪ, *áshádha*, "name of a month (June and July)," ඇසළ, *ęsaḷa*; මක්ෂිකා, *makshiká*, "fly," මැසි, *męsi*; හස්තින්, *hastin*, "elephant," ඇත්, *ęt*; ෂෂ්ටි, *shashṭi*, "sixty" හැට, *hęṭa*. It is also a substitute for එ, *e*, as *velli*, "creeper" Siṇhalese වැල්, *vęl*. Though in Bengálí and other vernaculars of India there is no letter corresponding to the Siṇhalese ඇ, *ę*, yet Mr. Beames says:—"In some instances in Bengálí the vowel එ, *e*, has a short harsh sound, like that of English *a* in *hat*. Thus *ek*, "one," sounds *yak* or *ack*." This is just what the Siṇhalese ඇ, *ę*, is: the vowel changes entirely depend upon the preceding or succeeding vowels of a word.

The following examples will shew that a large number of words with slight modifications, is common to all. I work on the materials supplied by Beames.

Skṛ.* karkaṭaka "crab;" Páli, kakkaṭa; S. kánkiḍo; H. kekara; Siṇ. kakuḷu, "sea crab."

Skṛ. karkaṭika; "cucumber;" Pá. kakkári; S. kakiḍí; H. kakaḍí; O., B. kakuḍí; Siṇ. kękiri.

Skṛ. karbura, "variegated;" S. kubiro; H. kabará, kábara; Siṇ. kabara.

Skṛ. kshaṇa; "moment;" S. khiṇa; H. khana, khaṇa, chhaṇa; Siṇ. keṇa, sęna. Here keṇa comes by the elision of the lingual *sh*, and sęna by eliding the *k* and dentalizing the lingual *sh*.

Skṛ. kshamá, "pardon;" S. khimá; H. chhamá, khimá; P. chhimá; Siṇ. kamá, samá.

Skṛ. vanka, "crooked;" S. vingu; H. bánka, bánká: Siṇ. vak.

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* S. stands for Sindhí; B. Bengálí; H. Hindí; O. Oṛiya; P. Panjábí; M. Maharáthi; G. Gajuráthi; Siṇ. Siṇhalese; Pṛ. Pṛákṛit; Pá. Páli; Skṛ. Sanskṛit.

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Skr. pushkara, "tank ;" Pá. pokkharani ; B. pukhura ; H. pokkara ; Siṇ. pokuṇa, pokuru.

Skṛ. vatsá, "calf;" Pá. vaccha ; B. báchura ; O. báchhuri ; H. bachharu, bachhaḍá ; Siṇ. vassá, adjectively, vahu.

Skṛ. vaṇgana, "brinjal ;" Pá. vátiṇgana ; B. báguna ; H. baigana ; Siṇ. vaṇ, as in vaṇbatu, which latter word is from bhautá, *solenum melongena.*

Skṛ. udumbara, "fig tree ;" B. ḍumura ; Siṇ. dibul.

Skṛ. mushala, "pestle ;" B. mushula ; Siṇ. mohola, móla.

Skṛ. aushadha, "medicine ;" B. ashud ; Siṇ. osu.

Skṛ. aṇgulí, "finger ;" H. ungalí; P. ungulí ; Siṇ. ẹngili.

Skṛ. chakshu, "eye ;" B. choukha ; chóha ; Siṇ. (old) sak.

Skṛ. bindu, "drop ;" H. búnda, bunda ; M., P., G. *id.* ; S. bundó, búnda ; Siṇ. bindu.

Skṛ. ikshu, "sugarcane ;" Pá. ikka, uchchhu ; Pṛ. uchchhu, H. úk ; Siṇ. uk, (old) ik.

Skṛ. ṣayyá, "bed," Pṛ. sejjá ; H. sej ; P. S. *id.* ; G., M. sej ; O., H. sajya ; Siṇ. ẹnda.

Skṛ. valli, "creeper ;" Pṛ. velli ; H. bél, béli ; P., S., G., O. beli ; Siṇ. vẹl.

Skṛ. badhirá, "deaf ;" P., H. bahirá ; G. bẹ́héró ; Siṇ. bihirá, bírá.

Skṛ. samaya, "time ;" H. same ; Siṇ. same, hama, áma.

Skṛ. kadalí, "plantain ;" H., P. kélá ; M., G., kéḷ ; Siṇ. kehel, kesẹl.

Skṛ. vidyut, "lightning, ; H. bijali ; B., M., G., P., O. bijulí ; Sin. viduli, vidili.

Skṛ. báluka, "sand ;" O. báli ; S. várí ; B. bálí ; M., P., S., H. bálu ; Sin. vẹli.

Skṛ. paníya, "water ;" Pṛ. páṇiaṇ ; H., B., M., G., P., O., S. paní ; Siṇ. pẹn.

Skṛ. alíka, "false ;" Pṛ. aliaṇ ; H. alíka; Siṇ. ali, as in aliboru, literally "a false lie."

Skṛ. kachchapa, "tortoise ;" H., P. kchhuá ; S. kachhup ; B. káchhíma; Siṇ. (old) kẹsup, (modern) kẹsbẹ.

Skṛ. kuddála, "hoe ;" S. kódari ; G. kódaró ; B. kódála ; O. koḍá ; Siṇ. udalu. Here the *k* is dropped altogether.

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Skr. prishta, "back ;" H., B. pítha; O. pithi ; P. pittha; G. pitha ; Siṇ. pita.

Skr. mritti, " earth ;" M. mátí ; B., G., O. mátí ; H. mittí, mattí, mátí ; Sin. meti.

Skr. pitri, " father ;" Pr. piá ; P. piú ; S. piu ; Sin. piyá.

Skr. matri, "mother ;" Pr. máá ; P. máú ; S. máu ; Siṇ. mavu.

Skr. bhrátri, " brother ;" Pr. bháá ; P. bháú ; S. bháu, Siṇ. (old) bé.

Skr. mrita, " dead ;" Pr. madó, maó, muó ; H. muá ; P. muiá ; S. muó ; G. muvuṇ ; M. mele ; O. malá ; Siṇ. mala.

Skr. bhakta, " devotedness ;" H., and the rest, bhagata ; Siṇ. betí.

Skr. rakta, " red ;" Pr. ratta ; H., and the rest, ragata, rakata ; Siṇ, rat, ratu, reti.

Skr. dharma, " religion ;" H., and the rest, dharama ; Siṇ. dam, daham, daruma.

Skr. strí, " woman ;" S. tiriyá ; P. tirayá ; O. tirí, *vulgo* tila ; Siṇ. (old) itu, itiri, *vulgo*, istirí.

Skr. eranda, " castor-oil plant ;" H. rendi ; Siṇ. eṇdaru, erandu.

Skr. nidrá, " sleep ;" H. nínda ; M. nída, níja ; P. ninda; S. ninda ; Siṇ. ninda.

Skr. cháyá, " shadow;" Pr. cháá ; H., P. *id.*,chá; S. chaṇva, cháṇ; Siṇ. (old) séyá, (modern) he, as in hémalaya, "shadow of one's self ;" sevana, hevana, " shadow."

Skr. sphatika, " chrystal;" H. phitakarí ; M. phatakí ; S. phitakí ; O., P., G., B. phatakarí ; Siṇ. paliṇgu.

Skr. swapanaṇ, " sleeping ;" Pr. sivinnó, sivinó ; Pá. supinó, " dreaming ;" H. sóná ; P. soaná; S. sumhanu; G. suvaṇ; B. soité ; O. soibá ; Siṇ. hína, " dream."

It is obvious that the Siṇhalese comes from the Prákrit sivino, by the elision of the semi-vowel *v*. The coalision of the two similar vowels would make it, sína : *s* as has been already remarked changes into *h*, and we get híná.

Skr. Pá. vapanaṇ, " sowing ;" H. bóná ; B. búana ; O. boibá ; Siṇ. vapura.

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Skṛ. ṣapatha, "oath," "curse ;" Pṛ. savaho ; H. soṇha ; P. sohuṇ ; S. suṇhuṇ ; Siṇ. hava,—the aṇga or stem in havam now obsolete.

Skṛ. kaparda, "cowrie ;' H. kauḍí ; M., G., P., S., O. kavaḍí ; Siṇ. kavaḍi.

Skṛ. tápa, " heat ;" H., and the rest, táva, táu ; Siṇ. tava, the stem in the verb tavam.

Skṛ. nárikéla, "cocoanut ;" Pṛ. ṇári éló ; H. náriyala ; M. ṇárala ; P. narélu, naléru ; S. narele ; G. náiru ; Siṇ. (old) neralu.

Skṛ. nagara, " city ;" Pṛ. ṇaarí, nayarí ; H. naira ; G. nayarí ; Siṇ. nuvara.

Skṛ. sugandha, "fragrant ;" Pṛ. suaṇdha ; H., P. saundhá ; Siṇ. suvanda.

Skṛ. súchi, " needle ;" Pṛ., H., P. súi ; S., M., G. sóya ; O., B. sóćá ; Siṇ. idi. Here the S *ch* has changed into ḍ *d*, and by the influence of the vowel ඉ *i*, උ *u*, has changed into ඉ *i*. and ස *s*, has become හ *h*, and dropped. See Beames Vol. 1, § 34.

Skṛ. rájá, "king ;" Pṛ. ráá ; H. ráu; in the rest, rao ; Siṇ. rada, raja

Skṛ khádanaṇ, " eating ;" Pṛ. kháaṇam ; H. khánà ; P. káhṇá; S. kháiṇu; M. kháneṇ; G. khávuṇ; O. kháiba; B. kháité; Siṇ. kana.

Skṛ. pipása "thirsty ;" H., and the rest, piyásá; Siṇ. (old) pavas, (modern) pipása, *vulgo* tibaha. Here is an instance of *p* changing to *t* : the only other instance I have noticed is where pippalí, " long pepper," becomes tippli ; but the Siṇhalese word tippli comes from the Tamiḻ, as most of the names of medicinal drugs coming from the southern coast of India. The old Siṇhalese word found in books is vagapul.

Skr. prápaṇa, " getting ;" H. páuá, páuná ; P. páuná ; S. páinu ; G. pánavuṇ ; M. pávanéṇ ; B. páité ; O. páibá ; Siṇ. pamuṇa ; "arriving." Here the *p* has as usual changed into *v*, and thence to *m*, as in nava, " nine ; Siṇ. nama."

Skṛ. kapóta ; H. kapót ; Siṇ. kobeyiyá ; " wild dove."

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Skr. kumbhakára, "potter;" H. kumhár; Siṇ. kubal.

Skr. súkara, "pig;" H. súar; Siṇ. (old) húrá, (modern) úrá.

Skr. karpása, "cotton;" S. kapáha, kapaha; P. kapáh; O. kapá; Siṇ. kapu

Skr. mukha, "face;" Pr., H. muṇha; P. muhuṇ, muṇhu; S. muṇhuṇ Siṇ. muva, múna.

Skr. şithila, "loose;" Pr. siḍhilo; H., M., G., ḍhíla; P. ḍhillá; S. ḍhiro; B., O., ḍhilá; Siṇ. ʻihil, lihil, líla.

These may be extended to any length.

It was my intention to add to this a few remarks on the pronouns, the case endings, verbs and their terminations and the particles which are called the "sinews and ligaments" of language, but this paper has extended to a greater length than was originally intended, and I reserve my remarks on them for another paper.

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NOTE.*

Máldive Numerals.

"The inconvenient duodecimal mode of numeration was formerly exclusively used by the Máldivians—the numerals from 1 to 12 being almost identical with the Siņhalese; but, though still in vogue here and there, it is gradually dying out, and rarely employed in business calculations. Beyond 10 a modified form of the Hindústání decimal numeration is that in common use. Some confusion, however, arises from the co-existence of the two systems; thus, *fanas* or *fansás* may be either 48 or 50; *hiya* or *satéka*, 96 or 100." ("The Máldive Islands," Sessional Papers, Ceylon, 1881, p. 121.)

Mr. Albert Gray in giving the Máldive numerals recorded by Pyrard with their Siņhalese equivalents, adds in a foot note:—"After this number Pyrard has the following:—'Note that they have the numbers up to twelve (as we have them up to ten): then they go on by twelves, and their hundred is 96, or eight times 12.' It will be seen by the numbers which follow that those only which are correct according to Siņhalese enumeration are compounds of *dolos*, viz., *tin dolos*, *passedolos*, and *addolos*. They are simply, 'three dozen', 'five dozen,' and 'seven dozen.' On the other hand, those which are not compounds of *dolos* are altered values of the ordinary Siņhalese decimal numbers. Yet it is strange that Pyrard could make mistakes with numbers so low as 'twenty-four' and 'forty-eight' which by analogy ought to be *dedolos* and *háradolos*...... It seems that the Maldivians count much by dozens; indeed, Christopher (Trans. Bom. Geog. Soc. 1836-8, p. 69) says,

* Mr. Ranasiņha's paragraph (p. 241) on Máldive numerals justifies this note.—B. *Hon. Sec.*

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'they reckon by twelves, as we do by tens;' but they have not abandoned altogether the decimal system. If, however, *passee* and *panas* really stand for 'twenty-four' and 'forty-eight,' it will be interesting to know the Maldive for 'twenty' and 'fifty.'" (Journ. R. A. S., Vol. viii. n. s. 1878, pp. 193-4.)

Mr. Ranasinha has rightly shown, from a comparison with the Sinhalese, the true meaning and value of the forms, *fassehi*, *fanas*, and *hiya*; but it is difficult to account for the anomaly of their employment in a duo-decimal system, otherwise than as relics of an original decimal numeration, which, from unknown causes, was temporarily abandoned, only to reassert itself, though under a different garb more closely resembling other Áryan vernaculars than Sinhalese.

The following table of Máldive numerals exhibits both systems:—

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MÁLDIVE NUMERALS.

	Duo-decimal.	Decimal.†	
1	eke'		
2	de'		
3	tine'		
4	hatare'		
5	fahe'		
6	haye'	*id.*	
7	hate'		
8	arhe'		
9	nuvaye'		
10	dihaye'		
11	ekolohe'	egára	
12	dolohe'	bára	
13	dolos-eke'	téra	
14		sauda	
15		fanara	
16		sóḷa	
17		satára	
18		arhára	
19	&c.,	ona-vihi	
20		vihi	
21		eká-	
22		bá-	
23		té-	vís
24	fassehi	sau-	
25	fassehi-eke'	fansa-	
26		sab-bís	
27		hatá-	vís
28		árhá-	
29		ona-tirís	
30		tirís	
31	&c.,	et-	
32		bat-	
33		tet-	
34		sau-	tirís
35		fansa-	
36	tin-dolos	sa-	
37	tin-dolos-eke'	satu-	
38		arhu-	
39		ona-sális	
40		sális	
41		ek-ális	
42	&c.,	ba-	
43		te-	
44		saura-	yális
45		fansa-	
46		sa-	
47		hat-ális	

† Transcribed from a list given in a Máldive *tartib*, or commentary on the kurán.—B. *Hon. Sec.*

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	Duo-decimal.	Decimal.
48	fanas	arh-ális
49	fanas-eke'	ona-fansás
50	fanas-dé'	fansás
51		eká-
52		bá-
53		té-
54		saura- } vanna
55	&c.,	fansa-
56		sa-
57		satu-
58		arhu-
59		ona-haṭṭi
60	fas-dolos	haṭṭi
61	fas-dolos-eke'	eká-haṭṭi
62		
63		
64		
65		&c.,
66	&c.,	
67		
68		
69		ona-hattiri
70		hattiri
71		ekáhattiri
72	fáhiti	
73	fáhiti-eke'	
74		
75		&c.,
76		
77		
78		
79	&c.,	ona-áhi
80		áhi
81		ek-áhi
82		ba-
83		té-
84	had-dolos	saura- } yáhi
85	had-dolos-eke'	fansa-
86		sa-
87		sat-áhi
88		arh-áhi
89		o-navai
90		navai
91	&c.,	eká-
92		bayá-
93		teyá-
94		saurayá- } navai
95		fansayá-
96	hiya	sayá-
97		satá-
98		arhá-
99		ona-satta
100		satéka

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